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"THE CHILD IN THE MIDST."

CHAPTER 5.

The Child at Worship.

BY MRS. JOHN P. WHITE, ALBIA, IOWA.

IF A religion is to be perpetuated, the children must be taught that religion. Throughout the whole world this principle is recognized. Non-Christian peoples everywhere are teaching their children the faith of their fathers.

JAPAN.

Begin away over in the Sunrise Kingdom and watch the child at worship. Eight million gods and goddesses there in that little land! Heading the list is the celebrated Dai Butsu—the Great Buddha at Kamakura. He sits upon a lotus flower with hands placidly folded; his face is thoughtful and kind. The image is in reality a temple being fifty feet high. The worshipper passes through a door and finds himself inside a temple where worship is given to the great idol. Many of the temples of Japan are very old, but some have been built within recent years. The Japanese have planned for the perpetuation of their religion by making their temples attractive to the little folks. There are many fascinating things around the temple grounds. There are beautiful little lakes where gold fish are unafraid and where turtles interest and amuse the children. A part of the service is to feed the sacred deer and sacred pigeons, that latter believed to be the messengers of the gods. The peas and beans which are fed are supposed to be sacred too. There are sacred ponies and stone images of cows, horses, lions, and foxes. The children very naturally enjoy the service and spend quite a bit of money on these works of merit.

Inside the temple there are various acts of worship for the children. "Over there near the altar stands a mother with her baby—just thirty days old; he is dressed in figured silk and crepe of bright colors. Upon the little outside coat between the tiny shoulders and on the flowing sleeves is stamped the family crest. He has been escorted into the temple by every member of the family, who now stand with the mother before the priest. The priest tinkles the little bell over his head and chants a sort of charm. An offering is made to the gods, a present given to the priest and the little procession moves out of the temple

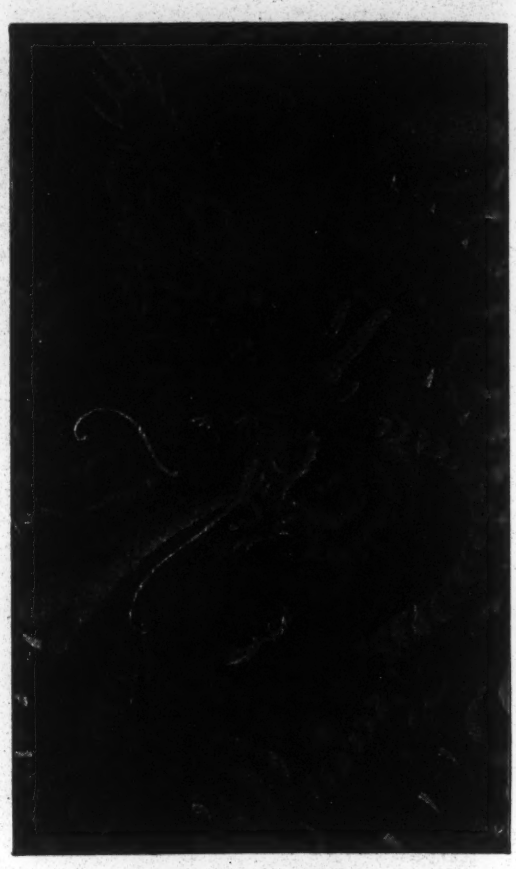
and as we would say, the baby is christened. There is another baby, a little older but still not able to walk. His mother is teaching him to worship. The first lesson is for him to put a piece of money in the priest's box and to bring his tiny palms together. How serious they are, the quaint little bodies, and how graceful! When they have given some money to the gods and made their prayer they are ready for play in the temple grounds and are full of life and fun."

There is the god of healing to which many people come and to which mothers bring their sick children. The mother will fold the baby hands and hold them before the hideous idol. Then she will guide the little fingers over the part of the idol's body corresponding to the sick part of the baby. If the child should grow better the mother will not fail to return with an offering for the idol.

There is a special children's temple in Kyoto. Here one will see tiny bibs and kimonas brought by mothers whose babies have died. In almost every home is the Buddha shelf where the images are kept. These are lovingly cared for and daily offerings are made to them. The children very soon have a part in this family service.

CHINA.

Come over into China and see the child at worship. Before him stands the ancestral tablet. He bows and salaams in the proper manner and goes away feeling that he is safe from ill luck for another day. Or he is led away to the temple in much the same manner as the Japanese child. But his temple seems to be forbidding and awful. Yan Phou Lee in "When I was a Boy in China," says, "I well remember the first time I was led to a temple and there told to bend my knee to the idol, which was decked out in a gorgeous robe, its face blackened by smoke and incense. On either side of the room stood four huge idols with stern and forbidding faces. One of them was especially frightful. It was the God of Thunder represented by an image having the body of a man and the head of a highly caricatured rooster. The idol had a hammer in one hand and a nail in the other, with which he is supposed to strike wicked persons. This god made such an impression on me that I had a horrible dream about it that very night. I saw him clad in fierceness; he moved his hands threateningly. Almost choked with fright though I was, I managed to cry out and that awoke me."



DEMON WORSHIP.

The Koreans live in constant dread of the myriad of spirits that haunt the air.

MOHAMMEDAN LANDS.

Watch Mohammedan children at worship. Did I say children? No, I must say boys, for the girls are not supposed to go to public worship. To be sure the girl has her training in the religion of Islam. She must keep the fast when just a tiny bit of a thing, much sooner than her brother does. Then when feast time comes she has a large part in preparing feast cakes. And she is likewise a sharer of the benefits of this feasting time for if she gets no new garment for months she will surely get a bright pink or blue or red dress. But she does not go to the mosque to pray. In all of the great city of Cairo with a population of more than 700,000 people there is but one mosque where women are expected to go to pray. It is hardly necessary to say that very few find their way thither. Women as they grow older lay up for themselves much merit by making a pilgrimage to Mecca.

These mothers who are practically shut out from the public worship are the very ones who are looking after the conservation of the Mohammedan religion. They are strong in their praises of the Prophet who by his teaching has degraded them with an infinite degredation. It is the mothers who perpetuate the superstitions and it is the mothers who teach the children to repeat religious sayings. Yet these mothers and their little girls are denied any proper recognition in the public worship.

But the boy of religious parents is early started in the ritual of service. The call to prayer sounds out on the still air in the early dawn and then amid the bustle of business at noon, two hours before sunset, at sunset and two hours later. It is a very musical call. The blind muezzin goes up to the minaret of the mosque and cries "Allah akbar, Allah akbar," and more Arabic phrases which mean, "God is most great, God is most great. I testify that there is no God but God; I testify that Mohammed is the Prophet of God. Come to prayer, come to prayer, come to prosperity. God is most great. There is no God but God." In the early morning the words, "Prayer is better than sleep" are added twice.

The Mohammedan boy who is learning to pray does not find this an altogether easy task. He must learn to make his ablutions properly. He must wash his arms, hands, feet, and legs, and he must learn just the order in

THE HOUR OF PRAYER ON THE DESERT

which this must be done and "whether the arm should be stroked from the wrist to the elbow or in the opposite direction." The boy must know the words of his prayers. They must always be said in the Arabic language, even if he does not speak that language. To three-fourths of the Mohammedans of the world, the Arabic is an unknown tongue. Nevertheless the prayers must be said in the original tongue.

The boy must be taught to face Mecca, the holy city. "To pray with one's back toward Mecca would be unpardonable. Many Moslems carry a pocket-compass on their journeys to avoid all possible error of this character." So the boy stands and bows and kneels in turn as the rules require. "The very least departure from the prescribed rule in purification, posture or method nullifies its effect and the worshipper must begin all over again." How foolish, how ignorant, how weak are they and yet how strong are they in their desire to promulgate their faith.

CENTRAL AFRICA.

In Central Africa there is a horrible custom of initiating the child into the rites of the religion. It is enough to make one shudder to think of a child being put in a secluded place surrounded by masked men and skulls, and even being put in a room alone with a corpse. He is subjected to all these indignities in order to impress upon him the necessity of absolute obedience to the powers that be.

HEATHEN WOMEN AT THE KRAAL IN BASUTOLAND.

"They are waiting in the wild,
Sick and weary and defiled,
And the Saviour's healing word
They have never, never heard;
Even hungry and unfed
Left without the living bread—
Waiting! Waiting!"

Among the Bolega tribe there is another kind of service that seems to have reason to it. The people believe in a spirit, and as is common among these fetish folk, the spirit is evil. For this spirit they build a little grass hut or temple in the courtyard of their own houses. They always offer to him the

first-fruits of their potato, Indian corn and millet crops. They also bring to him a part of the meat of the goat and antelope. In all of these ceremonies the child is an interested spectator and participant.

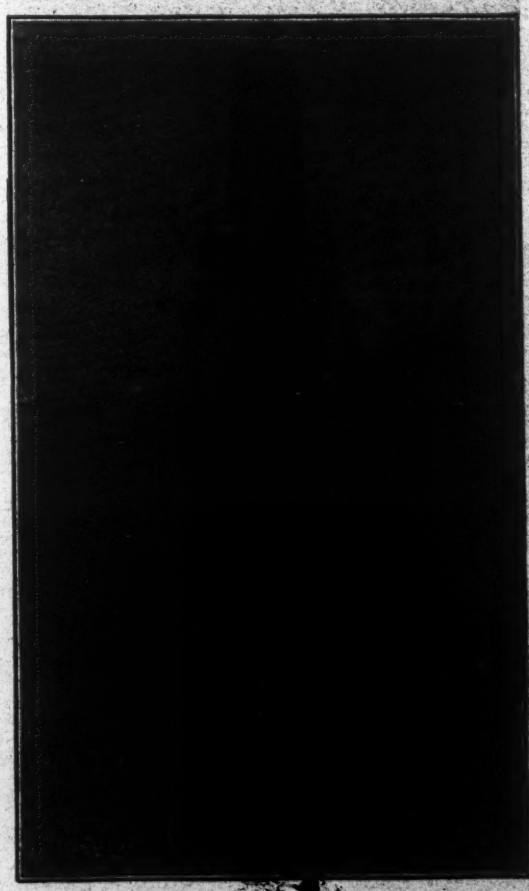
WORSHIPING THEIR HOUSEHOLD GODS.

INDIA.

See India's children joining in processions and offerings to idols. Amy Wilson Carmichael gives a gruesome picture of the sacrifices offered to the Hindu gods. Children stand by while animals heads are severed at a single stroke—for no other is acceptable to the god. And little girls in glee twist off the chicken's heads. All this is done in the name of religion. There are other things connected with the worship of India's gods. We have referred to this in connection with the temple girls. The White Slave trade in this country is monstrous. It hides its head in the face of decent society but over there in India this traffic is carried on as a part of a religious service. Could anything be more debasing and degrading to the finer sensibilities of human beings? In all of this the children receive their training. It is the little innocent girls who are put into these places of vice, to learn and be contaminated before they are old enough to discriminate between moral values.

This might have been your lot or mine. Had we not been born in a Christian land and trained in a Christian home our mothers might have taught us to bow down to dumb idols or they might have cast us as sacrifices into the sacred river Ganges.

Do not our hearts go out in sympathy for the millions of children over the world who have never had any pure, sweet teaching about the God of love? What would life be to us without this knowledge? The most sacred memories we have, cluster around our religious experience as children or with children.



CONFUCIAN TEMPLE, NINGPO, CHINA.

"Day after day the worshippers enter this renowned temple; and here by the dim light of the burning incense they knock their heads to the ground in superstitious veneration, hoping as even we hope when praying before our God, to avoid misery, and gain happiness with the forgiveness of sins."

Do you remember the family altar when you were a child? Do you remember how father and mother and all the children read together a portion of God's word and then knelt in prayer for God's blessing? Do you remember the family pew with all its hallowed associations? Do you remember the Sabbath afternoon when mother read Bible stories or other sweet stories to you? Possibly she required you to commit many verses to memory or to commit the catechism which at the time seemed hard but which has strengthened your Christian life.

A CHINESE GOD.

And in your own homes, what privilege have you counted sweeter than that of leading your children to the feet of Jesus? Mothers, tonight when our white-robed children kneel beside us to say their evening prayers, tens of thousands of other children, will be learning, in the name of religion, all kinds of evil and superstition in "the dark places of the earth which are full of the habitations of cruelty." Is it right? Is it fair? "The Child for Christ" must be our watchword this year and all the rest of the years until little children everywhere know of Him and His love.

METHODS OF WINNING THE WORLD CHILDREN.

Sabbath Schools.

The author of our text-book puts the Sabbath School as the first agency in winning the children of the non-Christian world to Christ. The Sabbath School is a powerful force wherever it is found. This factor in child life is developed wherever the missionary goes. In some countries greater stress has been placed upon it than in others. In Japan, where there is an enrollment of 100,000 in the Sabbath Schools, a high degree of efficiency has been reached.

China likewise has placed great stress on this part of her mission work. In October, 1911, the city of Peking witnessed a Sabbath School parade in which 2,000 children took part.

India has a Sabbath School Union that stands for the best Bible instruction, equipment and management. To meet the linguistic needs of India's Sabbath Schools there are fifty editions of helps in twenty languages. The Sabbath School Union makes prominent its object which should be the object of every Sabbath School. It stands for salvation through Jesus Christ and membership in the church to which it belongs.

The Protestant Missions of the Philippine Islands are facing a serious situation. They report a church membership of 75,000 members and only 30,000 in their Sabbath Schools. Realizing that the church must be built up very largely from the Sabbath Schools in the future

they have started out on a campaign of increase and have taken as their slogan, "A Sabbath School membership equal to the church membership by October, 1916."

Away down in Central Africa, Sabbath Schools are conducted along the same lines as in the home land and one writer says, "I am sure in no Sabbath School in England is there brighter singing than among the Toro infants when about two hundred of them open their rather prominent mouths and sing, 'There's a Friend for Little Children Above the Bright Blue Sky.'"

It thrills one's heart on a Sabbath morning to think not only of the millions of children in Christian lands, who are gathered together in the Sabbath Schools but to think also of the black and brow and red and yellow children who are studying God's word and whose language He understands.

Junior Societies.

Another method used to win the children is the Junior Christian Endeavor and Mission Band. These organizations have practically the same field as they do at home—*To win the child to Christ—to train the child for Christ.* They are particularly successful in Boarding Schools. One who visits a Junior meeting in Egypt or India for example, is surprised and pleased to note the readiness with which the children take part. Oriental people have wonderful memories, they are fluent in speech and not lacking in self-confidence. In one of their gatherings there is seldom noticed an "awful pause" such as we sometimes witness in an American meeting.

Pictures.

A method of Scripture teaching which has been used with great success is stereopticon pictures. Children never fail to enjoy pictures and through the children the older people are brought to see and hear the gospel message.

Music.

Singing has been an effective means of reaching many children. In schools and Sabbath Schools the children are taught to sing. The words sink into their memories and sooner or later bring forth fruit. Miss Ford, writing of her work among Mohammedans in Palestine says that she has found the teaching of gospel songs to children to be an effective way of giving instruction. When she goes into a village she begins to play on her little organ. In a few moments she has a crowd of boys around her. She asks them if they would like to learn to sing. They readily assent and she soon has put the gospel story into their minds.

Scripture Memorizing.

Another method used to lead the child to Christ is the plan of memorizing Bible verses in schools, Sabbath Schools, and wherever children can be touched. Mrs. Helen Gould Shephard was out in Egypt a few years ago. She has a list of favorite selections from the Bible which she encourages children to memorize by giving each one who commits them to memory a prize of a nice Bible. She left a generous sum in Egypt for this purpose. There was no difficulty in securing children to accept the offer, they were willing and eager to try. In an incredibly short time all the prizes were awarded to girls and boys who could repeat perfectly many chapters from the Word. He Who promised that His Word should not return to Him void will doubtless bless those words to the salvation of many.

Home Life.

There are many other things being done to win the child in non-Christian lands. These are simply the means to the great end. For example, down in South Africa, for ages the houses have been one-room huts. Polygamy has also been commonly practiced. With such a state of affairs family life has been unknown. The church has of course insisted on monogamy among its members. But still there were difficulties. After children have passed early childhood they no longer sleep under the same roof as their parents, but go out to common sleeping houses in the village, the boys going to one house and the girls to another. This subjects the children to unwholesome influences of which the parents may be entirely ignorant and implies an almost total lack of parental supervision. The missionaries have insisted on Christian parents using some other plan. Hence there has grown the desire for larger houses and the establishment of family life for the safeguarding of the child. Now Christians are building two and even three-room houses.

Mothers' Meetings.

The importance of working for the child is recognized everywhere by missionary workers. The Mothercraft Guild is an organized movement in Natal, South Africa. The objects of the Guild are: (1). To teach native mothers the proper moral and physical training of their children on Christian lines. (2). To improve the condition of native life. (3). To inform white women on native questions and to enlist their sympathy for native women and their homes.

In some other parts of Africa among the backward peoples the mothers go to school with their children in order that they may fit themselves to do their part as Christian mothers. Ruth Fisher gives us a little glimpse into one of these schools. She says, "Women who had just left their cultivation and, strapping the baby to their shoulders, hurried off to school, were sitting with quite small children being taught their syllables by their own little daughters. *** When all the classes were fairly started and each of the three hundred pupils was trying his best to drown his neighbor's voice the noise was indescribable. Each class had its own formula which was recited metrically. Take for instance, the one dealing with syllables of three letters—all the pupils sang b-w-a, we call it bwa. Then the teacher intoning asked, 'How many letters and what are they called?' and the answer was shouted back, 'letters three, b-w-a and they are always bwa.' Then they tackled b-w-e, b-w-i, b-w-o, in the same way and so on all down the alphabet. It is all very primitive and yet the Christian instruction accompanying this spelling is so strong and so marked that a few years completely revolutionized child life in Toro.

"No longer were new-born babes given over to the devil by causing their blood to flow as a dedicatory offering; the teeth are not now extracted to propitiate the Evil One and happy family circles are seen in place of slavery."

In South Africa the mothers have been taught the importance of training their children for Christ. One writer says, "It may seem ridiculously childish to ask woman after woman to straighten out first a green twig and then a branch of wood and seem to doubt their assertions of their inability to do the latter. But when one has listened patiently to a lengthy explanation by a matron in the front row, of the difference between

a green twig and old wood that has set, with interpolations by others, who think the explanation not sufficienty clear, the point has been gained. To an audience convicted out of its own mouth, the parable is expounded and mothers grasp for the first time the reason of our insistence on disciplining children while their characters are still plastic. In the prayers that follow come some such frank simple confessions as, "We have seen our little children striking us in rage, or cursing, and we've laughed and thought it funny, because they were so small. Now we understand we are leting them get accustomed to tread the twisting path of anger and cursing."

And so through schools, Sabbath Schools, Junior bands, mothers' meetings and other agencies, the missionary workers are striving to win the world children. These children are all alike to the Master. Our own children are so precious to us that we seem to feel they are more precious in the eyes of the Master than the children of darker color on the other side of the world. That dream which Mrs. Labaree gives in our text-book bears its lesson home to our hearts.

"A weary missionary fell asleep, and as she slept she dreamed a dream. A message had arrived that the Master was coming, and to her was appointed the task of getting all the little children ready for His arrival. So she arranged them on benches, tier on tier, putting the little white children on the first benches, nearest to where the Master would stand, and then came the little yellow and red and brown and far back on the farthest benches sat the black children. When they were arranged she looked, and it did not seem quite right to her. Why should the black children be so far away? They ought perhaps to be on the front benches. She started to re-arrange them, but just as all was in confusion, the children stirring around, and each trying to find his proper place, footsteps were heard and lo! it was the Master's tread, and He was coming before the children were ready. Overcome with shame and confusion she hung her head. To think that the task entrusted to her had not been accomplished in time! So she stood while the footsteps drew nearer and nearer, till finally they paused beside her, and she was obliged to look up. And lo! as she did so, and her eyes rested on the children, all shades of color and difference had vanished—the little children in the Master's presence were all alike!"

1. Can we learn anything from the methods used by non-Christian peoples in giving religious instruction to their children?

2. What can we learn from the Mohammedan method of having the children commit to memory parts of the Koran?

3. What methods do you think have been most successful in reaching the children in our own mission fields?

4. How does a Mission Boarding School compare with a day school as a means of winning children to Christ?

5. What estimate should be placed on the Sabbath School as a factor in the evangelization of our mission fields?

6. What can American children be trained to do to help meet the need of the children of non-Christian lands?

HELPFUL BOOKS.

Children of Persia — Mrs. Napier Malcolm.

On the Borders of Pigmy Land—Mrs. Ruth B. Fisher.

Things as They Are—Amy Wilson Carmichael.

Junior Study--Our World Family--Doctors and Medicines.

By Mrs. J. P. White.

I suppose there is not a Junior who has not at some time been ill. Perhaps you had to call the doctor and take some medicine and then you had to lie in bed for some days. Did you get "fussy" when it came time to take your medicine? Did you even complain about the dainty food which mother prepared for you? You ought to be thankful that mother and doctor knew what to do for you and nursed you back to health so soon.

In lands where Christ is not known boys and girls do not have the loving, tender care that you do when you become ill. The men who claim to be able to cure disease are very ignorant. They do not know as much about the body as our fourth grade school children. The doctor in China wears huge spectacle rims (without any glass). He studies from very old books and pretends to be very wise. When he is studying to become a doctor he learns how to use a long needle. A wooden figure of a man is set up, into which are bored a number of holes. A curtain is thrown over the figure and the student is taught to put the needle through the curtain into certain holes. There are three hundred "safe places" in the body where the needle may be thrust, as they think, without danger to the life. These holes are to allow the evil spirit, which they believe has caused the illness, to escape.

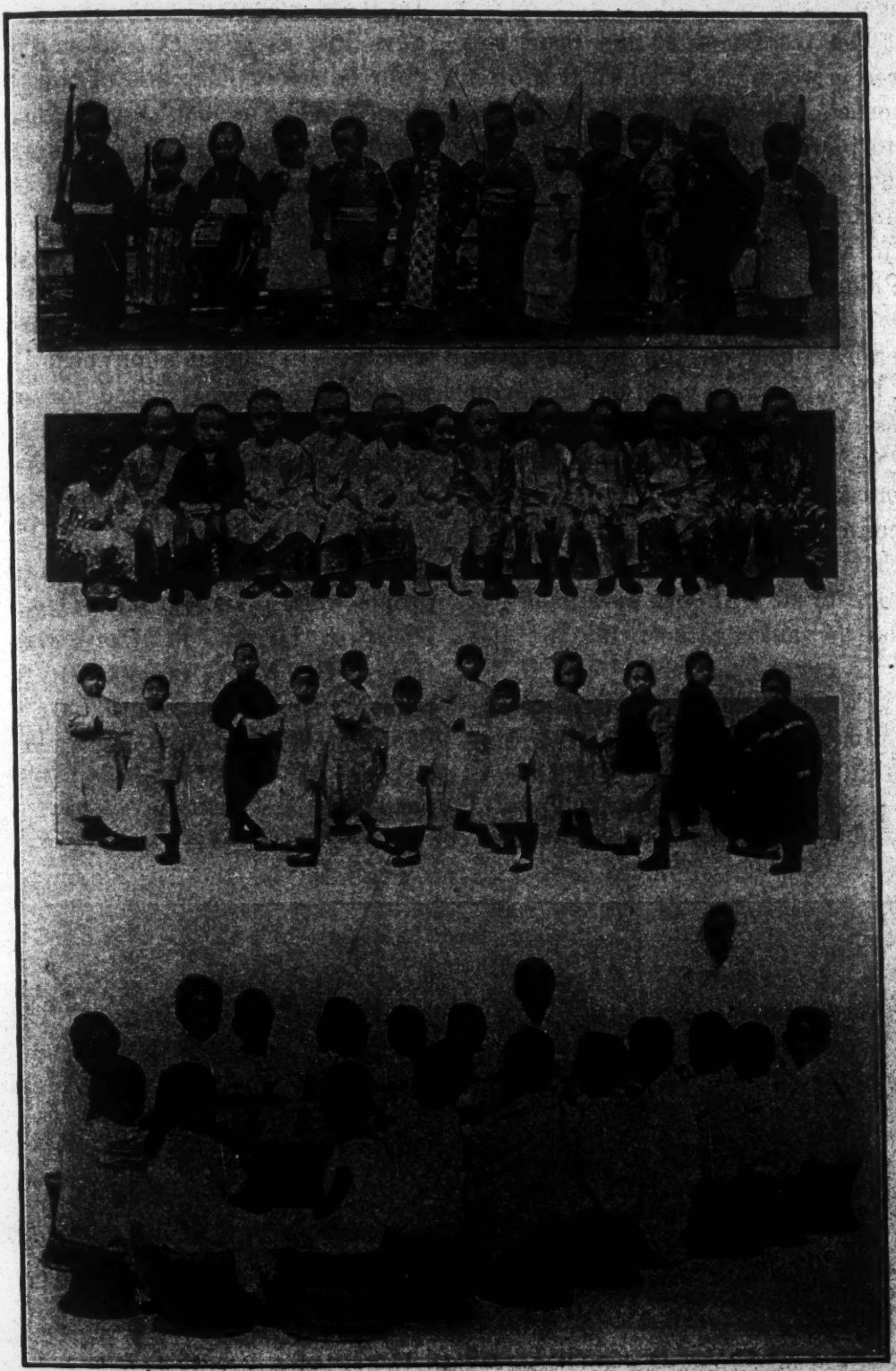
The Chinese have taught that the brain is in the stomach and the "seat of courage" in the liver.

Contagious diseases spread very fast in the Orient because the people do not understand how necessary it is to be careful during an epidemic. Once when cholera was in a certain town in Palestine, a mother carried the clothes of her dead son to another town. She took them to the spring which supplied water to all the people of the village and washed them in the spring. Of course in a few days there were many people sick with the cholera.

The doctor's treatment is often as foolish as it possibly can be. Charms are used to keep away disease and all evil spirits. In Persia when cholera was in the country at one time prayers were written and the people were told if they would tie the prayers on their body and read the prayers once a day for seven days they would not become ill. Also if they would put the written prayer in a cup of water and drink the water they would be quite safe. A little Mohammedan boy was once very ill. His father wrote Allah, meaning God, many times on a plate. He then washed the ink off and made the boy drink the inky water. He thought that if he could put God inside the boy that he would be all right. There is a way by which God dwells in the human heart but not the way this Mohammedan father thought. I wish you would look up these verses: 1 Cor. 3:16, Gal. 2:20, Eph. 3:17.

Little babies in Egypt almost always wear charms tied on them to keep off the "evil eye." Sometimes it is a verse from the Koran in a little leather case or it may be just a bead.

The medicines used in China and Korea are dreadful. I saw a Chinese pill once. It was about as large as an English walnut. It was made up of several kinds of animals, just what kind I cannot say, but they use snake skins, bones, horns, silk worms, moths, beetles, and oyster shells. For people who need strength, tiger bones are thought best,



CHILDREN OF JAPAN, MALACCA, KOREA, INDIA.

These represent the influence of Christian Missions in these countries.

because the tiger is a very strong animal and the bones are the strongest part of the tiger.

But the treatment of the poor, sick children is worse than foolish, it is often very cruel. As we said, the needle is used to pierce the body. Burning with a redhot iron is common in all parts of Asia and Africa. A missionary in India went to a house where a sick baby was in the hands of an ignorant, cruel native doctor. He burned the little thing on the tender place on top of the head. When the missionary cried out in horror she was told that there was a door there where an evil spirit had entered and they must destroy the spirit before the baby could get well.

An old lady who had a broken ankle was made to sit still with several bricks piled on her ankle to keep the swelling down.

But I want to tell you that there are better times coming for the boys and girls of all these countries. Mission hospitals, private and government hospitals are now built in China, Japan, India, Korea, Egypt, and other parts of Africa. In these hospitals boys and girls may have just as good care as you have in your homes or hospitals in time of sickness. What is better still the young men and women in these countries are going to medical colleges and they are becoming fine physicians.

There is great need for many, many more doctors and nurses from America. Some of these I hope are in your Junior society. In our mission hospitals, the people are not only cared for in body, but they are taught the Bible. Every mission hospital has Bible teachers who read to the sick and point them to Jesus, the Great Physician.

I wish you would find out where these people work: Dr. H. L. Finley, Dr A. F. Grant, Dr. W. T. Moore, Dr. L. M. Henry, Dr. A. W. Pollock, Dr. Thomas Lambie, Dr. Hugh Magill, Dr. M. M. Brown, Dr. Anna Watson, Dr. Winifred Heston, Dr. J. P. Simpson, Dr. Maria White.

AN AMERICAN INDUSTRIAL HOME FOR GIRLS, PASRUR, INDIA.
A cotton-spinning class at work. Most of these girls were brought from the famine district.

"IN RED MAN'S LAND."

HOME MISSION STUDY IN SIX CHAPTERS.

CHAPTER 5.

The Red Man as Teacher and Learner.

By Mrs. S. S. Wilson.

THE DEW AND THE BIRD.
BY ALEXANDER POSEY
(Creek Tribe of Indians).

There is more glory in a drop of dew,
That shineth only for an hour,
Than there is in the pomp of earth's great kings
Within the noonday of their power.

There is more sweetness in a single strain
That falleth from a wild bird's throat,
At random in the lonely forests depths,
Than in all songs that bards e'er wrote.

Yet men, for aye, remembering Caesar's name,
Forget the glory in the dew,
And, praising Homer's epic, let the lark's
Songs fall unheeded from the blue.

THE EXHIBITION in our textbook of such lessons as the Caucasian may learn from the Red Man is so thorough and complete that in the present paper it will be necessary to give only a bare enumeration of these as they have been apprehended from our study of Indian character in general. We would suggest, then, that profit might be obtained by noting the following traits in the Aboriginal American which are worthy of imitation: (a). The collected mind of the native commands our respect. In his primitive state he was not full of agitation over passing events, but regarded with steadiness the circumstances facing him from day to day. (b). He did not fill his life with profitless matters, nor did he show himself over-eager in the pursuit of trivialities. Simplicity in methods of life conduced to sanity of mind and body. (c). Allusion has repeatedly been made to his fidelity to a friend and to a promise. (d). The self-control which he exhibited in nearly all human relations was admirable. (e). His attitude of dignity and of reserve and his independence of character are to be commended, as is also (f) his reverential attitude toward his deity. We are informed that such a thing as profanity was not known among the Indians originally. The God Whom they revered was sacred to them and they did not know how to swear until taught by the white man. A Hampton Indian student in giving some of his reasons for race-pride wrote: "Because the Indian language has no swear words in it, and if any Indian swears, he has to do so in the language of civilization." (g). Whatever may be the present habit of the Red Man, in his original state he had a totemic respect for animals, which resulted in his treating these usually with kindness. Such a thing as hunting for sport was foreign to his thought. (h). The distinctive arts of the Indian are not, perhaps, for our imitation. But their pursuance by him is to be fostered, as these form an element of individual beauty, not elsewhere to be seen; and the achievement of the aboriginal artist with the crude outfit of his craft gives us an example, worthy to be copied, of patient tenacity of purpose.

But though the Indian may be a fit exemplar in some things for his Caucasian brother, yet the former has still much to learn before he attains his

zenith, material or spiritual. His greatest fundamental need is a knowledge and acceptance of the Way of Salvation. That is radical, and of it we mean to speak again; but just now, let us call attention to some secular lessons, in acquiring which, promptly and amiably, he, as he is now situated, will show wisdom.

1. It has been said that in the attitude of the white man toward him of red color "paternalism should give way to fraternalism." And on the Indian side there ought to be a responsive desire to learn an independence—not such as should render him defiant not neglectful of law, but a self-reliance that would make him strive to bear his own financial burdens and not to be content simply to accept rations handed out by the Government. The spur and incentive of individual ownership of property may prove the needed stimulus in this direction. One of their own number has said that "too much emphasis has been placed on the rights of the Indian and too little on his duties."

2. To attain this desirable platform of independence, he should strive to acquire the knowledge and habit of such industries as are suitable under his present conditions. It is asserted that those tribes which have least in the way of worldly goods are frequently most zealous in adopting industrial pursuits new to the native, at least in an improved form with advanced methods. This might readily happen, as the wealthier groups of Indians do not feel the goad of necessity. And it may be added that Christian missions do not invariably make their most marked progress among the tribes farthest developed mentally and materially. "One of the brightest graduates from Carlisle, Pennsylvania, is a Digger, a member of the church." And yet, this branch of the Indian race is steeped in degredation, and wretched with poverty.

AN OLD-TIME WINNEBAGO LODGE

3. An intelligent respect for law and order, moreover, is a pre-requisite for any one—Indian, Mongolian, African, or Caucasian—who aspires to useful citizenship.

4. The Aboriginal American should learn to make the most of his resources, to face courageously, if need be, meager conditions and to be willing to learn the ways of making these more ample.

5. The value of education is something which ought to assume due proportions in the opinion of the Red Man. And while we should not be so inconsiderate as to expect him to give up entirely his loved mother-tongue, yet he would be acting the part of wisdom to familiarize himself with the English language. Necessarily, he will feel sorrow at the thought of the advancing absorption of his people into an alien nation; but as this seems to be ultimately inevitable, it would be better for him to fit himself and his children for taking the best positions possible in the altered circumstances.

6. The importance of sanitation and of cleanly habits and of abandoning intemperance and gambling is a most pressing lesson for the Indian to learn. But despite the propriety of all these secular lessons, there is the great underlying need of spiritual birth and growth which can be obtained only through faith in Jesus Christ. It will not be necessary to insist upon this in the circle of the readers of the Women's Missionary Magazine, who know that all good things, both temporal and eternal, flow from that Supreme Source which is opened to mankind through salvation. Let the great lesson of faith be learned: all minor lessons of a desirable nature will follow. Here, then, we have view of a great need, a great gift. The need is that of the perishing Indian; the gift is that of the Lord Jesus—the Bread of Life. *And who is humanly responsible* for laying the connecting channel between these two? Pitiful indeed are the pleas for spiritual help made by the Indians themselves. From a pamphlet issued by the National Indian Association is taken this paragraph: "Some of the messages from these destitute

A MODERN WINNEBAGO HOME

There has come an industrial and a spiritual awakening and a longing for a new life as herein shown.

stations are ever sounding in our ears. They are the words of bright-souled Indian women who said, 'I am hungry to think'; of bright Indian girls who said, 'I *must* know book'; of those who have said to newly-arrived missionaries, 'So glad, we cry;' of some who, dying, have first heard God's word and said, 'Now I not afraid; He will care for me.'"

It is important that Protestants, if they believe that their faith has in it elements superior to that held by the Papists, should be on the alert lest the mission territory be pre-empted. Some years ago, after the abandonment of the contract schools, a law being enacted which prohibited Government appropriations for denominational schools, religious organizations were expected to care for their own educational institutions. But a discussion arose as to whether this regulation forbade the using of tribal moneys as it certainly did the alienation of those secured by the usual taxation. The Attorney General decided that it did not, and President Roosevelt directed that the Indians, if they pleased, could be permitted to devote their tribal funds to whatever mission-schools they desired to support. Two denominations, the Roman Catholics and the Lutherans, wishing to benefit by this order, presented petitions for a share of such funds. To test the matter, the Indian Rights Association brought suit in the names of some Sioux Indians to enjoin the Government from entering into any contract of this nature, and the case was carried to the Supreme Court of the United States, which confirmed the decision of the Attorney General. It will readily be seen that this ability to secure tribal resources may lead to serious abuse. More recently still arose the difficulty about sectarian garb in the Indian schools. Dr. Moffett in writing on this question says:

"Although the President of the United States revoked the action of the Commissioner of Indian Affairs, as to the wearing of sectarian garb and insignia in Government Schools, the usage was prohibited for the future schools or employees taken in the classified Government Service. The principle has been declared that the extension of the practice of 'covering in' to the Government classified service of sectarian schools, and of the employment of additional workers, wearing sectarian garb, should cease. *** A real victory was attained in getting before the Protestant people of the United States the facts regarding the un-American and objectionable character of the so-called covering in to the Government service of sectarian schools, the wearing of religious garb by teachers, and the displaying of sectarian insignia in schools supported by Congressional appropriations, and the forbidding of the extension of these practices. It is worthy of note that twelve of these schools have been covered in to the service, and thirty priests and nuns in their garb are being paid from Congressional appropriations. The continuance of this objectionable practice is not the only sectarian advantage gained by one Church. Also among the Sioux Indians in Dakota alone, $58,208 in 1912 was paid out of treaty and trust funds of the Indians for the support of the children in sectarian schools not under Government supervision. The sooner publicity is given to these facts, and a wise, determined agitation is conducted for the abolishing of this sectarian privilege, the sooner will this question be laid at rest, and a final solution, because a right solution, be attained."

In the last Annual Report of the Women's General Missionary Society, the Secretary of North American Indian work records that the Romish Church is not indifferent as to its missionary efforts among the Red Men, but that it has in the field "164 priests, 72 brothers, 373 sisters. There are 137 Roman Catholic

"WEAVING THE BLANKET"

"THE PASSING INDIAN"

missions, 54 boarding-schools, and 8 day-schools." Dr. W. A. Spaulding also suggests that the Papists "are looking with jealous eyes toward the Warm Springs Reservation."

The Indian Bureau prohibits religious instruction in the Government schools during school hours; yet in the Annual Report of the Indian Rights Association for 1913, there is a statement regarding an agency school in Arizona under Romanist control where a visitor saw written upon the blackboard for copy-work the words, "Hail, Virgin, Dearest Mary." When the nun in charge realized that she had come under observation, she hastily erased the sentence.

Those who know the history of the Papal church and the insidious nature of the training it imparts as well as the general management of its schools will be earnest in efforts to give the native American an education, secular and religious, which will better equip him as a Christian and a citizen.

In this series of articles much has been said regarding evil influences of the Caucasian as regards the Indian. It will be unnecessary to amplify upon the charges against the former, but we may recapitulate these. They lie chiefly under the heads of dishonesty, cruelty, greed, unfaithfulness to promises and treaties, the sale of intoxicants, the communication of certain forms of disease, the encouragement by example and influence, of gambling and of immorality in general. Such a count lays a weighty charge against the dominant race and one that should make us feel peculiarly sensitive about rectifying matters. But though the white man has been deeply guilty, let it not be supposed that the Indian was entirely sinless in his native state nor that great good has not, after all, accrued to him through the contact of the two peoples. The Aboriginal American was not ignorant of intoxication before the white man's fire-water came, and the Indian's passion for gambling is a taste that descends from the antiquities, nor can we accuse the Caucasian of introducing tobacco into this country.

In fact, in considering the Red Man's vices, we may assume that he broke quite as many commandments as did his white brother; although greater culpability applies to the latter inasmuch as his moral advantages have been superior. But the use of alcoholic liquors seems to be even more demoralizing, physically and spiritually, to the Indian than it is to the white race; and to this vice the former is specially addicted. There are, also, some native drugs that work damage to the Red Man. Two of the worst of these are the mescal and the peyote — different products, though often used as interchangeable terms by the whites. The former is a plant of the agave order from which can be secured a nutritious food much used by some tribes—notably Apaches, Utes, Mojaves, Piutes. But by fermentation an intoxicant can be obtained from it. Peyote is a species of small cactus, the fruit, or "button," of which has long been used by the natives for ritual and medicinal purposes. The partaking of it is followed by a singular stimulation, often passing into a trance condition. A danger has arisen to the Indians in their forming a species of religious cult around these drugs, mingling curiously with the old ceremonial forms some garbled ideas, perverted from Christianity. A native drink, called "tulapai," made chiefly from corn and roots steeped and fermented, works disaster among the tribes who are its victims. The Government has tried to suppress

its use—General Crooks, thirty years ago, actually having the corn in the Apache district hoed up in order to keep the Indians from getting the grain for the purpose of concocting the liquor. But it is still doing its deadly work.

It is cheering and interesting to know that Indians of the advanced type are recognizing the terrible havoc wrought among their people by intoxicating liquor and are enrolling themselves against it. In July, 1914, an incident was reported in the public press which is worth perpetuity. The following clippings will make vivid the occurrence:

"'Liquor is the curse of my people. One by one it is striking down our strong men and our young people. *** I expect to register and vote with my white brethren against the saloon, and I urge all of my people to do likewise.' Such was the speech delivered by Captain Shumkin of the Umatilla Indians. *** He was replying to Superintendent R. P. Hutton, who, for more than an hour had addressed 300 Indians and half as many whites in their summer camp by means of an interpreter. *** If the camera could have recorded that scene it would have been one of the most unique ever staged in the history of the temperance battle in Oregon. Under an oblong framework of poles, *** covered with green boughs, at one end sat the leaders and old men of the tribe. At the other end sat Superintendent Hutton, with two interpreters, one Nez Perce, and one Umatilla, and a band of twenty faithful members of the Tutuilla Presbyterian Church, together with their missionary, Rev. J. M. Cornelius. Banked close about on the right side were the Indian men; pressing close on the left, the Indian women. On the right at the rear twenty or more Indians sat on their ponies. The Indian women in their bright dresses *** made a wonderful background. *** At this point, Captain Shumkin arose and made, the speech which was recorded at the beginning of this article and which was applauded by the Indians with hand-clapping, the only demonstration of the afternoon."

In the January, 1915, number of the Women's Missionary Magazine, we are informed on the authority of Rev. W. A. Matthews that at the Simnasho Mission at the November election "in the precinct where our Indians and Government employees vote (they have a precinct to themselves), out of 47 votes cast only one voted 'wet.' More than half of the voters were Indians."

That the United States Government is now making a serious effort to save the dependent race from unscrupulous liquor-selling is evinced by the speech and conduct of the head of the Indian Department, Hon. Cato Sells. At an address given before a conference of field supervisors held at Washington about a year ago, he said:

"I believe that the greatest present menace to the American Indian is whiskey. It does more to destroy his constitution and invite the ravages of disease than anything else. It does more to demoralize him as a man and frequently as a woman. It does more to make him an easy prey to the unscrupulous than everything else combined. Let us save the American Indian from the curse of whiskey. We have a force of men engaged in the suppression of the liquor traffic. That is their special business. But it is my business and it is your business to do everything we can without injecting ourselves offensively into the work of others or assuming a duty that is not properly ours to create an atmosphere and suggest conditions that will be helpful in this respect, and, above all, to be a personal object lesson inviting the Indian to banish liquor rather than to be guilty of anything that may cause him to look upon one of us as a justification for doing that which leads him to the destruction caused by the use of whiskey. There is nothing that could induce me, since I have taken the oath of office as Commissioner of Indian Affairs, to touch

a single drop of any sort of intoxicating liquor, and this regardless of my attitude on the prohibition question. As a matter of good faith to our treaty relationships, to legislative enactments, to the Congress which appropriates $100,000 a year for the suppression of the liquor traffic among the Indians, we should do everything reasonably within our power to justify this appropriation and insure the best results obtainable. This accomplished, we have laid a substantial foundation for all of our work in solving the Indian problem and made a long step forward looking toward their equipment for the responsibilities of citizenship."

In enumerating the vices of the Indian, it is to be regretted that great emphasis must be laid upon his inveterate habit of gambling. This is no new thing with him, as it existed even in aboriginal days.

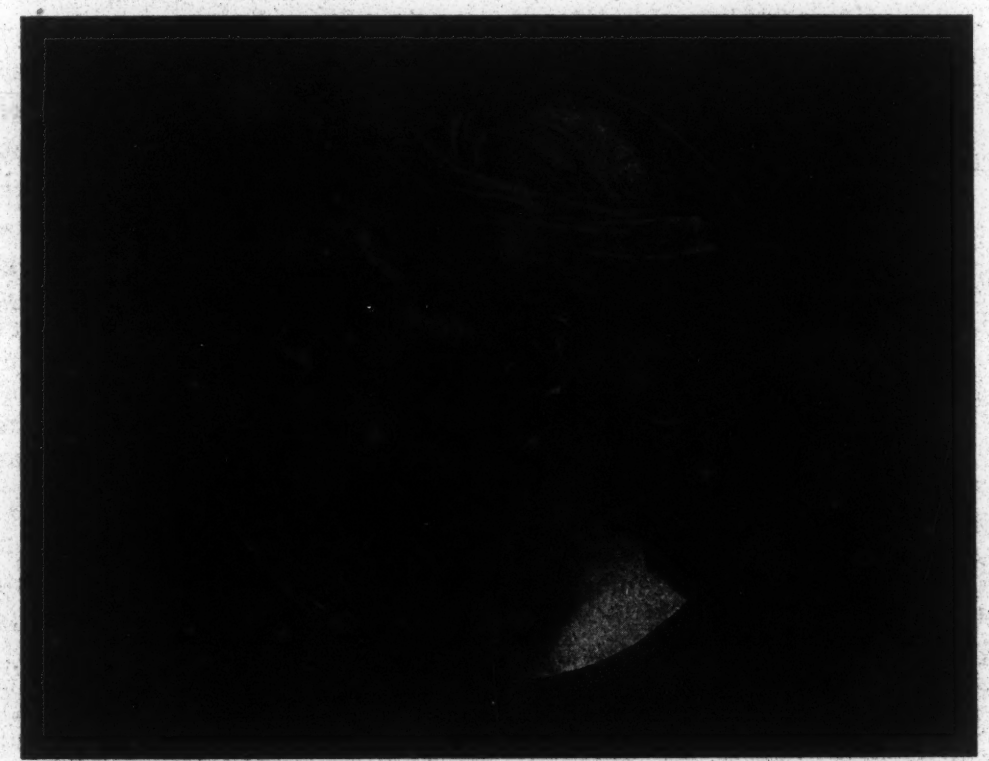
Let us turn now to regard the Indian as an artist, an artizan, an agriculturist, a business and a professional man, a statesman, a student and creator of literature.

We have seen that in his native state the Red Man was imbued with the appreciation of beauty in all its forms, and that, in his untutored way, he strove to put into expression his conception of what was lofty and lovely. Even his rude pictures stand some of the tests of art; his work in silver ornaments, in beads and feathers, pottery, basketry, in weaving, bespeak a taste beyond that of the barbarian. Naturally a poet, he evinced his vivid imagination and his descriptive ability in the picturesque quality of his language and in his nomenclature; while as an orator, he was full of innate eloquence. His primitive music had many elements, reflecting his mood of the moment—martial or plaintive or tender. For nearly every occasion, he had a song—fierce, wierd, wild music often, yet at times full of melody and with a rhythm most marked. He could sing for hours at a time at some of his ritual or festival occasions. His crude musical instruments were usually those of percussion or such as could be rattled, though he possessed a simple form of the flute. These were used to accompany the voice, and in ceremonials were almost invariably associated with music of this order. Of late years much interest has centered around the music of the Indian. Phonographic records have been made of it: ethnological scholars have studied it: adaptations and harmonizations have been arranged by composers of merit, and a serious effort is being made to catch the last strains of this aboriginal music before a racial silence shall fall.

As the Red Man advances into the Caucasian world, he is transmitting his native artistic instincts into the forms favored by his white friends. Gradually, he is entering the fields of literature, of art, of music, and is bringing with him some of the deep glamor of his ancestral heart and life. The artistic realm in America will be enriched by the individuality which is entering into its province with the Red Man. The statement is made that every Indian school has its band.

In the various branches of industry, the Indians are showing themselves deserving of confidence and promotion. To say that every Red Man who enters upon such fields is a marked success would be claiming more for him than could be asserted of any other race and would be an exaggeration. In many instances, a tincture of white blood has improved the strain. Half-breeds in many races are often looked upon askance; but so far as the present writer has been able to learn, this stigma does

not rest upon the Red Man in whose veins the vital fluid of the Indian is mingled with that of the Caucasian. But we may safely say that one, even purely Indian, is, as an artizan and workman, apt and ingenious. As employees on the railways, young men educated in the Indian schools are proving reliable and efficient. Very many instances might be adduced showing that there are 27 kinds of work within the Government service in which Indians are engaged today, and 40 different kinds in which they are engaged outside of the service, on equal terms and shoulder to shoulder with the white man." As agriculturists, great success has been attained by such of the Indians as have lent themselves earnestly to the pursuit of farming, applying the new methods



AN ARIZONA CHIEF

"After another generation or two, the full-blooded Indian, leading the life of savagery, or even merely wearing its costumes and respecting its traditions, will no longer exist in the domain of the United States of America."

—Courtesy Southern Workman.

(Medallic portraiture of the American Indian—Made by an Indian)

these people are found competent and faithful in workshops of all kinds. In business, also, the Indian is beginning to distinguish himself. Howard E. Gansworth, a graduate of Carlisle and of Princeton, a Tuscarora, is a member of one of the largest manufacturing firms in Buffalo, New York. Many Government employees are Indians. "It is stated," writes Dr. Moffett, "that and giving diligent attention to the work. Their results compare favorably with those achieved by the white settlers. Some of the prettiest gardens in California are said to have been planted and cultivated by Red Men.

When we look at the representatives of Indian birth or extraction in the professional world, we may well be astonished. Many are ministers of the

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Gospel. Of these, we may mention Rev. Philip Deloria, a pure-blooded Sioux, who is rector of an Episcopal church at Standing Rock, North Dakota, where he has the oversight of five churches, and has baptized more than 1100 persons. Henry Roe Cloud, a Winnebago, educated at the Santee Mission, at Mount Hermon and at Yale, is engaged in the ministry. Rev. Sherman Coolidge, an Arapaho, is President of the Society of American Indians. Noble evangelists have been found among the ranks of the Red Men. As Dr. W. A. Spaulding has written: "We will have Red Men as ministers some day. Our colleges and church boards could do worse today than to find some intelligent Indian boys to provide with the Christian training which they are so well equipped to impart."

Physicians, dentists and nurses, of Indian race, are doing brave battle against the ills of humanity; but the extent of this article debars any mention of definite instances.

The Red Man has the instinct for leadership, and takes easily to a political career, even to statesmanship. Though we deprecate the thought of war and certainly should not wish to stimulate the martial spirit in the breast of any man, yet it might well be that, as a soldier, the Indian brave should show himself no craven. General Ely S. Parker, who achieved distinction at the time of the Civil War, was a Seneca, and was also the military secretary of General Grant. At the surrender of General Lee, it was Parker who engrossed the articles of capitulation. Indian ancestry was claimed also by General John A. Logan, and by Senator Matthew Quay. Robert S. Owen, chairman of the Senate Committee on Finance, is a Cherokee; Senator Charles Curtis, is a Kaw; and Congressman Charles D. Carter, is a Choctaw. Hon. Gabe Parker, Registrar of the United States Treasury is likewise a Choctaw, while Arthur C. Parker, Archaelogist of the State of New York, is a Seneca.

When we examine the region of literature, we find traces of the welcome invader. Francis La Flesche, Dr. Charles A. Eastman, John M. Oskison, are names that readily occur. As editors, educators, writers, the Indians are a success.

But perhaps even a better thing to record about them than is the fact of literary or political or commercial brilliancy, is this—that the Indian men and women are becoming good home-makers and home-keepers. The domestic feeling is growing among them: they rejoice in the ordering and beautifying of their abodes. Here is exhibited the value of the practical training received in the schools by both girls and boys. As they become men and women, they are undertaking the responsibilities and acquiring the comforts of civilized life. The soul of the Indian no longer sleeps in indifference to the march of the ages. An interesting and gratifying proof of this is the organization, in 1911, of the Society of American Indians, of which no one can be an active member unless he is of Indian blood. The object of this Association is to advance the cause of the Red Race universally, and to do this largely by the efforts of that race itself. The Society issues its Quarterly Journal, in the pages of which is made the gallant claim that the Indian "is the coming, not the vanishing, race."

In a Caucasian environment, then, the educated, aspiring Red Man is presenting a dignified figure, and may remind us of the folly of conserving his land and property while neglecting him as an individual.

QUERY LIST PREPARED BY MRS. S. S. WILSON.

DO YOU KNOW—

1. From whom the Indian first learned to break the Third Commandment, in its most obvious meaning?
2. What language, foreign to him, would it be well for an Indian to study? Why?
3. Do Indians feel need of temporal advice and spiritual help?
4. What is meant by the peyote habit?
5. Which art of the native Indian is in greatest danger of being lost?
6. What is the attitude of Hon. Cato Sells toward the sale of whiskey among the American Aborigines?
7. In how many different lines of work the Red Man is said to be now employed?
8. Whether the Indians make good farmers?
9. What is the history and aim of the Society of American Indians?
10. If there is any reason why a Red Man should not be a good workman, a good artist, a good business or professional man, a good citizen, a good Christian, a good United Presbyterian?

"Goodbird, the Indian."

JUNIOR STUDY—NUMBER FIVE.

CHAPTER SEVEN—FARMING.

BY MRS. S. S. WILSON.

1. Question the children about the story of the white man's coming to this country and of his early experience with the Indians. Show that kind treatment usually finds a kind response, and explain that the Red Men were not always gently and honorably treated.

2. It will be necessary to state briefly what is meant by the words "reservation" and "allotment" as used by Goodbird. Let the older Juniors discuss the question as to how the United States got possession of the Indian's land.

3. Explain how much evil intemperance has wrought among the Red Men and how some of them are fighting against it. Tell the story of the Six Nations Temperance League, believed to be the oldest temperance organization in America. It was founded in 1830, and continues until the present time.

4. From encyclopaedias and other sources of information make extracts telling about some remarkable Indians. The following names are suggested:

MOTHER AND CHILD.
In the Missions, Tama, Iowa.

Sequoya, the inventor of the Cherokee alphabet; Eleazar Williams and John Otherday, Indians despite their names; Samson Occom, "the pious Mohegan;" the chiefs and warriors, Red Jacket,

Keokuk, Geronimo, Oseola. The written extracts could be given before the meeting to some Juniors, who should thus be prepared to answer questions on the various characters.

5. Describe the coup-stick and tell its meaning.

6. The following poem by Clara Babcock Ogden is taken from the Home Mission Monthly for February, 1915. It would furnish a very suitable recitation for a Junior.

THE LITTLE BROWN BROTHER.

Into the garden the Father sent
His children to work and play,
And I labored there in glad content
Till the close of the long, long day,
For I found a spot that was wondrous fair;
My little brown brother, he, too, was there.

He had played there long before I came,
And he loved the garden spot, but he
Had no idea of the wealth and fame
Of the wonderful garden I could foresee;
And his ways were rude and his looks were wild,
And he was not an attractive child.

I bade him move to another place,
For he was sadly in my way,
And as my garden grew apace
There was no spot for him to stay;
And sometimes he wept and often he fought,
For he was brave, but it mattered naught.

For he was weak and I was strong,
And at last he was quiet and out of sight.
So I thought no more of child or wrong
Till the Father called us home at night,
Till the Father called and he answered not,
This little brown brother that I forgot.

And the Father asked me, "Where is he,
Your little brown brother that is My son?
Why have you not shown the path to Me
The pathway Home when day is done?"
And I hid my face, and my eyes were dim,
For I had not a word to answer Him.

"MARRIED TO THE GOD."

A CHAPTER FROM "THINGS AS THEY ARE," BY AMY WILSON CARMICHAEL.

"One thing one notices very much as a 'freshman'—that is, the unconscious influence which Christianity has over a nation. Go to the most depraved wretch you can find in England, and he has probably got a conscience, if only one can get at it. But here the result of heathenism seems to be to destroy men's consciences. They never feel sin as such."

—Rev. E. S. Carr, India.

"I have heard people say they enjoyed hearing about missions. I often wonder if they would enjoy watching a shipwreck."

—Mrs. Robert Stewart, China.

LEAVE THIS chapter if you want "something interesting to read;" hold your finger in the flame of a candle if you want to know what it is like to write it. If you do this, then you will know something of the burning at heart every missionary goes through who has to see the sort of thing I have to write about. Such things do not make interesting reading. Fire is an uncompromising thing, its characteristic is that it burns; and one writes with a hot heart sometimes. There are things like flames of fire. But perhaps one cares too much; it is only about a little girl.

I was coming home from work a few evenings ago when I met two men and a child. They were Caste men in flowing white scarves—dignified, educated men. But the child? She glanced up at me, smiled, and salaamed. Then I remembered her; I had seen her before in her own home. These men belonged to her village. What were they doing with her?

Then a sudden fear shot through me, and I looked at the men, and they laughed. "We are taking her to the

temple there," and they pointed across through the trees, "to marry her to the god."

It all passed in a moment. One of them caught her hand, and they went on. I stood looking after them—just looking. The child turned once and waved her little hand to me. Then the trees came between.

The men's faces haunted me all night. I slept, and saw them in my dreams; I woke, and saw them in the dark. And that little girl—oh, poor little girl!—always I saw her, one hand in theirs, and the other waving to me!

And now it is over, the diabolical farce is over, and she is "tied," as their idiom has it, "tied to the stone." Oh, she is tied indeed, tied with ropes Satan twisted in his cruellest hour in hell!

We had to drive through the village a night or two later, and it was all ablaze. There was a crowd, and it broke to let our bullock carts pass, then it closed round two palanquins.

There were many men there, and girls. In the palanquins were two idols, god and goddess, out on view. It was their wedding night. We saw it all as we passed: the gorgeous decorations, gaudy tinsels, flowers fading in the heat and glare; saw, long after we had passed, the gleaming of the colored lights, as they moved among the trees; heard for a mile and more along the road the sound of that heathen revelry; and every thud of the tom-tom was a thud upon one's heart. Our little girl was there, as one "married" to that god.

I had seen her only once before. She belonged to an interesting high-caste village, one of those so lately closed; and because there they have a story about the magic powder, which, say what we will, they imagine I dust upon children's faces, I had not gone often lest it should shut the doors. But that last time I went, this child came up to me, and, with all the confidingness of a child, asked me to take her home with me. "Do let me come!" she said.

There were eyes upon me in a moment and heads shaken knowingly, and there were whispers at once among the women. The magic dust had been at work! I had "drawn" the little girl's heart to myself. Who could doubt it now? And one mother gathered her child in her arms and disappeared into the house. So I had to answer carefully, so that everyone could hear. Of course I knew they would not give her to me, and I thought no more of it.

I was talking to her grandmother then, a very remarkable old lady. She could repeat page after page from their beloved classics, and rather than let me sing Christian stanzas to her and explain them, she preferred to sing Hindu stanzas to me and explain them. "Consider the age of our great Religion, consider its literature—millions of stanzas! What can you have to compare with it? These ignorant people about us do not appreciate things. They know nothing of the classics; as for the language, the depths of Tamil are beyond them—is it not a shoreless sea?" And so she held the conversation.

It was just at this point the child reappeared, and, standing by the veranda upon which we were sitting, her little head on a level with our feet, she joined in the stanza her grandmother was chanting, and, to my astonishment, continued through the next and the next, while I listened wondering. Then jumping up and down, first on one foot, then on the other, with her little face full of delight at my evident surprise, she told me she was learning much poetry

now; and then, with the merriest little laugh, she ran off again to play.

And *this* was the child. All that brightness, all that intelligence, "married to a god."

Now I understood the question she had asked me. She was an orphan, as we afterwards heard, living in charge of an old aunt, who had some connection with the temple. She must have heard her future being discussed, and not understanding it, and being frightened, had wondered if she might come to us. But they had taken their own way of reconciling her to it; a few sweets, a cake or two; and a promise of more, a vision of the gay time the magic word marriage conjures up, and the child was content to go with them, to be led to the temple—and left there.

But her people were so thoroughly refined and nice, so educated too,—could it be, *can* it be, possibly true? Yes, it is true; this is Hinduism—not in theory of course, but in practice. Think of it; it is done today.

A moment ago I looked up from my writing and saw the little Elf running towards me, charmed to find me all alone, and quite at leisure for her. And now I watch her as she runs, dancing gleefully down the path, turning again —for she knows I am watching—to throw kisses to me. And I think of her and her childish ways, naughty ways so often, too, but in their very naughtiness only childish and small, and I shiver as I think of her, and a thousand thousand as small as she, being trained to be devil's toys. They brought one here a few days ago to act as decoy to get the Elf back. She was a beautiful child of five. Think of the shame of it!

We are told to modify things, not to write too vividly, never to harrow sensitive hearts. Friends, we cannot modify truth, we cannot write half vividly enough; and as for harrowing hearts, oh that we could do it! That we could tear them up, that they might pour out like water! that we could see hands lifted up towards God for the life of these young children! Oh, to care, and oh for power to make others care, not less but far, far more! care till our eyes do fail with tears for the destruction of the daughters of our people!

There is a monastery near the temple. Think of "the holiest man in it;" the people worship him. The day I saw him they had wreathed him with fresh-cut flowers; white flowers crowned that hideous head, hung round his neck and down his breast; a servant in front carried flowers. Was there ever such desecration? That vileness crowned with flowers!

I knew something about the man. His life is simply unthinkable. Talk of beasts in human shape! It is slandering the good animals to compare bad men to beasts. Safer far a tiger's den than that man's monastery.

But he is a temple saint, wise in the wisdom of his creed; earthly, sensual, devilish. Look at him till you feel as if you had seen him.

Now, put a flower in his hand—a human flower this time. Now put beside him, if you can, a little girl—your own little girl—and leave her there—*yes, leave her there in his hand.*

WOMEN AND WORLD PEACE.

We are suffering today not only in our sympathies with those who are involved in the awful war in Europe, but in the terror that to us also may come as suddenly the horror of war. The strongest, most stable governments have collapsed and the closest human relations have broken down while neutral nations and statesmen stand powerless to aid.

Women have found relief in knitting mufflers as did their grandmothers, but is there nothing that women can do really to help bring and preserve peace? Have they learned nothing in fifty years of the power of organized womanhood? Is there no place for our great women's missionary societies to fill in this crisis?

It was just after our own Civil War when our country was poor and weak and not fully united that God called the Christian women of America to carry His message of peace to the nations, and women's foreign missionary societies were born. Today there are forty such societies with a chain of peace stations extending around the world. Foreign missions being interpreted are just international friendliness and world neighborliness, based on the love and teaching of the World Saviour. Statesmen and pacifists tell us of new plans and international laws which will make war impossible. Poets have long sung of a "Federation of the World." God grant it. Yet while we have sympathy with every honest effort for better legislation for world peace we know in our hearts that it will fail unless back of human policies are the ideals and the power of Jesus Christ.

Because we are women and have good reason to hate and fear war and the sins responsible for war, because we represent the cause of constructive peace in our missionary societies; because we are Christians and still have faith in the power of God and His willingness to answer prayer, because we are summoned by every divine and human impulse into this fellowship of suffering we urge immediate action. We do not need to form a new peace party since we have our efficient missionary organizations with all the machinery needed.

We do not propose to enter into the political side of the question, but will confine our efforts to a peace propaganda based on the teaching and spirit of Jesus. We submit no elaborate program, but we will promise to enlist individuals and societies for intercession. We will teach the children in our homes and churches Christian ideals of peace and heroism. We will study the New Testament and accept its teachings concerning Peace. We will endeavor to promote the understanding and friendliness of the nations by thinking of none as alien but all as children of our Heavenly Father.

AN APPEAL TO ALL MISSIONARIES.

We know how this war has tried your souls and has made it seem almost inconsistent to preach a Gospel of Peace, and yet do you not need more than ever before to emphasize the fact that you are ambassadors of Peace sent by the Prince of Peace? As we meet to pray you will be remembered with special tenderness and sympathy. Will you not unite with us in this international peace movement bringing together your Christian women that we may encircle the globe with our prayers? Let us unite on July, Fourth, making it a Day of Prayer, rather than a celebration of victory, in prayer that peace if it has not already come, may come speedily

and abide. Will you send a postal card to your Board Secretary stating if you will join in such a Day of Prayer?

"May the Peace of God that passeth all understanding keep your hearts and minds."

Signed by,

Mrs. Helen Barret Montgomery, President of the W. A. B. F. M. S.

Mrs. W. F. McDowell, President W. F. M. S. of Methodist Episcopal Church.

Mrs. Charles H. Daniels, President W. B. M. Congregational Church.

Miss Margaret Hodge, President W. F. M. S. Presbyterian Church, Philadelphia, Pa.

Mrs. W. P. Prentice, W. B. F. M. Presbyterian Church, N. Y.

Mrs. Mary Clokey Porter, President W. G. M. S., United Presbyterian Church.

Mrs. Samuel V. Broadwell, President Women's Union Missionary Society.

Miss Belle Bennett, W. F. & H. M. S., Methodist Church South.

Mrs. David J. Burrell, President W. F. M. S. Dutch Reformed church.

Mrs. DeWitt Knox, President Central Advisory Committee Federation W. F. M. Societies.

Mrs. Henry W. Peabody, Central Committee United Study of Missions.

Mrs. W. C. Wacoborough, Women's Auxiliary Presbyterian Church, United States.

Dr. Kate Boggs Shaffer, Editor Lutheran Woman's Work.

Mrs. Anna R. Atwater, Christian Women's Board of Missions.

Mrs. Charlotte E. Vickers, Women's Missionary Union of Friends.

Mrs. E. M. Spreng, W. M. S. Evangelical Association.

Mrs. Fred Bennett, Council of Women for Home Missions.

A PAGEANT OF PEACE.

The Joint Committee of the Central Advisory Commission of the Federation of Women's Foreign Missionary Societies and the Council of Women for Home Missions heartily endorses the plan for prayer and peace propaganda through women's missionary societies. Besides the articles which will appear in the Women's Missionary Magazines and the Federation Bulletin, other literature is being prepared. A "Pageant of Peace" on very simple lines will be issued by the Central Committee on the United Study of Missions, and will be on sale by all Women's Boards of Home and Foreign Missions. It is hoped that this Pageant, illustrating Christian ideals of peace, may be given in every town and village on the afternoon of Memorial Day, May 30th. It will be more effective if given out of doors. Women's Missionary Societies are urged to unite in this presentation. Costumes can easily be devised, and at slight expense for programs and music a beautiful and impressive appeal for peace may be made.

PEACE.

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals nor forts.

The warrior's name would be a name abhorred;
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear for evermore the cuse of Cain!

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say "Peace!"

Peace!—and no longer from its brazen portals
The blast of war's great organ shakes the skys;
But, beautiful as songs of the immortals,
The holy melodies of love arise.

—Henry W. Longfellow.

FOREIGN MISSIONARY CORRESPONDENCE.

PORT SAID.

EGYPT.

Minnehaha Finney, Editor, Tanta, Egypt.

ARRIVAL OF THE MISSIONARIES.

I hope all the readers of the Magazine have had the reading of some articles which were written for the various church papers by some of the members of the outgoing Egyptian party giving the narrative of our trip from New York to Alexandria Egypt. We agreed among ourselves to have these articles written for we wanted all our friends of the home church to know that we had in a peculiar manner felt the sustaining influence of your prayers as we travelled over the stormy waters and in the near vicinity of the dangerous war zone.

We reached Alexandria Friday morning, January 29th, and before we were allowed to land, representatives of the Police Department came on board our steamer and examined the passports of all the passengers. This was rather an interesting formality which impressed us with the fact that there were conditions existing now in Egypt that we had never before known. On landing, we were also impressed with the quietness and order of everything about the wharf and Custom House. Heretofore, a boat landing has always been a scene of bedlam. This time not even our friends were allowed to come on board to meet us. The Custom House has never meant much to us here in Egypt, but these days there is so much danger from intrigue and plots, every piece of baggage and every person entering Egypt is searched most carefully. So although we arrived rather early in the morning it took us the whole day to clear our baggage and ourselves through the customs.

The first news we heard after landing was the invasion of Egypt by the Turkish army. It seemed strange that we should be arriving just at this juncture when we had delayed so long in America waiting for the development that would follow the entrance of Turkey into the war. This bit of news, however, did not create so very much excitement here in Egypt. In fact, the miserable condition of the several hundred Turkish soldiers taken as prisoners and paraded through the streets of Cairo tended to quiet any fears that hitherto had been inspired by the Turks.

Our American cruiser, the Tennessee, has been travelling back and forth between Syria and Alexandria bringing refugees over from that stricken land. They are in great need, for many of them have had all their property confiscated and have had to flee with only the clothes they were wearing. Naturally, there are many calls for help. Our church in Alexandria has organized an

Aid Society. The object is to aid any one in need, whether Moslem, Jew or Christian. Jaffa, Syria, is famous for fine oranges. We heard the other day that they could be bought for five cents a hundred.

Yes, indeed, we all were glad to get back to dear, old Egypt. Before we realized it our congenial party of twenty-seven who had spent twenty-three days together in delightful companionship was broken up. As soon as possible all rushed off to their various places of work. The Harts to Zagazig; the Kruideniers, Elders, and Misses Buchanan, Hosack, and Davida Finney, to Cairo; the Thompsons and Miss Paden to Beni Suef; Miss Dinsmore to Assiut; the Guthries and Miss Dight to the far off Sudan; Miss McMillen and I to Tanta; the Bells to Alexandria. Some of us who were entering into new fields of work had to spend time in packing up our belonging and moving. Dr. Kruidenier moved from Tanta to Cairo, Rev. A. A. Thompson from Mansoura to Beni Suef, and I move from Alexandria to Tanta.

As I write I am sitting in my new quarters in Tanta and I am glad to say that I feel almost settled and quite at home. Practically everything is in good shape except putting up some draperies to my windows. I have a nice south-east room in the house occuped by Rev. and Mrs. Coventry. I spent a week in Alexandria visiting with my many friends and gathering up my belongings. It was not so very easy, I must say, to tear myself away from associations that had become very dear in Alexandria where I had been located since 1903.

Things Seen in Alexandria.

It would take more time and space than I have at my disposal to tell of the many encouragements in Alexandria. The schools are especially prosperous this year. The Central School for Girls is doing splendid work under the careful supervision of Miss Laura Walker. To me it was a very real cause for rejoicing to see the work that I had helped to start moving on with greater prosperity than I myself had had the pleasure of experiencing. Nearly all the teachers in this school as well as in the other schools for girls in the city of Alexandria are girls who have been trained in our own schools in the city, and those of us who gave them their training cannot but rejoice when we see them doing faithful work so efficiently and enthusiastically. The days when both Miss McDowell and I held ourselves down often to rather wearisome class-room work are now being fruitfully multiplied manyfold by these young teachers.

The School for Girls in the Karmous quarter of Alexandria which is under the supervision of Miss Leota Cabeen has been moved into a more commodious house and has increased greatly in numbers. Miss Cabeen in her gentle, quiet way has a wonderful influence over the little tots in this school. The special meetings for women held in the school and also in a house in another part of the same district are largely attended and are a source of great joy to the workers.

BLIND RHODA AT CAIRO, EGYPT.
Reading the Gospel by the wayside.

Another thing which rejoices the hearts of the missionaries in Alexandria is the well attended church services. The one Sabbath I spent in Alexandria the church was quite packed. The singing was inspiring too. The people all enjoy the revised version of the Psalms which I understand, are being quite generally used all over Egypt. Native Egyptian tunes have been set to a great many of them, and this together with

the simplicity of the new version is sure to improve our church music in Egypt.

Dr. T. J. Finney can scarcely talk of anything these days but his interviews with Moslem inquirers who come to his study for religious talks and Bible study all hours of the day and night. The same thing is going on in the other Mission Stations. Surely the time is near at hand when wonderful things are to take place in Egypt, when there will be the great revival we have been praying for for so long.

A Year of Prayer.

Speaking of prayer, I wish all the Magazine readers could have access to the Prayer Cycle for Egypt which Miss Annie Van Sommer puts out every year. This year it is especially appealing. She calls it *"A year of prayer for the people of Egypt and all Moslem lands."* I am asking to have it printed in the Magazine if there is room, for I feel that you all are so much interested in Egypt these days that you will delight to continue daily with one accord in prayer for the people of Egypt. "More is wrought by prayer than this world dreams of." At any rate, even if you cannot have access to this Prayer Cycle I have mentioned, do not fail to remember Egypt daily in your prayers.

On to Tanta.

When I went to the Alexandria R. R. Station to leave for Tanta, I found awaiting me there the teachers of the Central School with whom I had worked for so many years. Their goodbye was a beautiful boquet of roses and another of violets.

I am glad to be in Tanta, and I am especially glad to have the privilege of undertaking this special work for women in this populous Delta. Tanta is a splendid center for district and village work. Also it is a center equipped with the kind of mission machinery that ought to be a great impetus to Evangelism. I feel sure it will be. The Hospital is a good door opener for villages closed as yet to evangelistic work, as well as being itself an active evangelistic agency. The Girls' Boarding School, on the other hand, and in addition to the work of which it is its own initiative, is a training school for those who are inspired for better and higher things by the Gosepl message which those of us who are pushing out in Evangelistic work hope to carry to these many villages. The Delta Evangelistic Car is to have its headquarters here in Tanta, and is the piece of mission machinery which will carry the Gospel messengers out to the villages round about. Dear friends, pray that all these various pieces of mission machinery and we the messengers may be greatly prospered in this work of testifying for Christ in the Delta.

The Delta Car is to make her maiden trip the end of this week we hope. Rev. and Mrs. Coventry are busy making all the final preparations and getting ready for the first meetings. Rev. Coventry is the father of this "Delta Car" enterprise and he deserves much credit for the enthusiastic way he has pushed it forward. The friends in the home land who made it possible by their financial support, will, we all confidently hope, be much cheered by what will be accomplished through this unique Evangelistic agency.

Last Sabbath afternoon Dr. Grant, Miss Sadie Thompson and I accompanied Rev. Boyd out to a village some distance from Tanta where he has a flourishing school for boys. Rev. Boyd preached a most helpful sermon to the good sized crowd of men, women and boys and then after the service we did some profitable house to house visiting. I was impressed with the splendid opportunities for work in this village. Dr. Grant took us out in his automobile, a jolly little Ford which struck terror to many a camel and donkey and buffalo met on the road out and back. Our road was one of the new Agriculture roads, the latest improvement on the Delta. These roads will be a great help in our district and village work. The country is full of wheat fields this year. Wheat is taking the place of cotton for reasons which need no explanation. The wheat is almost ready to begin heading out, now early in February.

Among the Missionaries.

Mrs. Grant has just had the sad news of the death of her dear aged mother. Their time for returning home on furlough is not so very far off and Mrs. Grant had been confidently hoping that both her parents would be spared till then. She is feeling the sorrow and disappointment keenly and we all feel deeply sympathetic for her as well as for Mrs. Oyler who has had word of the sudden death of her brother, a promising young man, and also for Dr. Pollock who has just been called upon to give up his father.

Rev. and Mrs. Oyler of the Sudan Mission and Miss Roe Williams of the Egyptian Mission are leaving for America today. The Oylers are going on their furlough, but Miss Williams is forced to go on account of her health.

As editor for the Egyptian department of the Magazine I hope to be able to have the missionary correspondence representative of the whole field. This month it is not as representative as I desire for the simple reason that I have not had time to get in touch since my arrival in Egypt, but I feel sure I can promise better things for the future.

Yours as a witness for Christ in Egypt,

MINNEHAHA FINNEY.

MISSIONARIES AND THE BIBLE TEACHERS' TRAINING SCHOOL.

This account of the Bible Teachers' Training School in New York City was written for the Magazine by Miss Davida Finney who was one of the outgoing new missionaries leaving America early in January and reaching Egypt the end of that month. Miss Davida Finney is returning to the land of her birth to give her life towards the reclaiming of Egypt for Christ.—EDS.

In November when the sailing of the Egyptian missionaries was again indefinitely delayed, a number of the party decided to use this interval in study at Dr. White's Bible School in New York. Those of us who were there were so much helped by this work that I have been wanting for some time to tell you something about it.

The School is located in a large ten-story building on Lexington Avenue, a very central position. It really has outgrown this building, so that it has been necessary to buy four four-story buildings on 50th Street. Practically every room was in demand while we were there.

Class-rooms, reception rooms, dining rooms and offices occupy the first three floors, and the rest of the building is given over to the students. Dr. and Mrs. White live on the ninth floor, and there you will find the same cordial reception awaiting you that made our stay so pleasant.

I believe that nowhere will you find as cosmopolitan a class as you will there. They come from all over the world. China is represented, Japan, Korea, Sweden, Italy, England, and Canada, besides missionaries from all lands. Students come too, from all parts of America, from California, the South, New England, and the Middle West.

I mention this fact of the cosmopolitan character of the School because it seems to me it is really important. Dr. White has often said that his aim in the School is two-fold: First, to Biblicize people; second, to cosmopolitanize them. For if anyone needs to learn how to adapt himself to others it is a man or woman in Christian work. The Bible School is a good training place for anyone along this line.

Of course, more important than all else, is the work itself. I had expected a great deal of benefit from work there, but what I received went far beyond my expectations. The one text-book used is the Bible, and the Bible becomes a very real and living factor in one's life after such study. It took me some little time to become accustomed to carry my Bible, and no other book, from class-room to class-room. I found, though, that instead of growing wearisome, one's interest only grows daily.

There are various courses: the Theological, the one for missionary candidates, the one for Bible teachers. We took no regular course, of course, but tried to get as many classes as possible on the various books of the Bible taught. I should like to say here, that the

Faculty is a remarkably strong one. Dr. White, himself, is especially strong in throwing out suggestions, revealing each day glimpses of great avenues of truth never thought of before, so that a student can never feel he is master of the situation! The rest of the Faculty are all strong in his or her own way. I might just add that I found the spiritual atmosphere of the School very high. Each class session opens and closes with prayer; nor can one attend the daily prayer meetings without a deepening of faith and power in your own prayer life.

These are perhaps the main features that struck me especially. My one disappointment lay in the fact that my own stay had to be so short. Six weeks did much for me and were a great blessing. Then, how much more would a year have counted? The Bible is a great mine of truth which, when appropriated, is to serve as the guide and very soul of our lives. The great service of the Bible school is that it trains men and women in real study of the Bible and it developes in them a method which will enable them to work in a systematic way for the truth of the Word. It seemed to me not a superficial garnering of facts, but a slowly developed method of study, allowing each his own individual adaptation to that method. This is the great service the School renders.

It seems to me anyone interested in Christian work at home or missionary work abroad and who might find it possible would find the training given in the Bible School of great benefit. There were over thirty missionaries there when we left, which fact speaks for itself. Our attendance there was what turned our delay into a blessing instead of a trial.

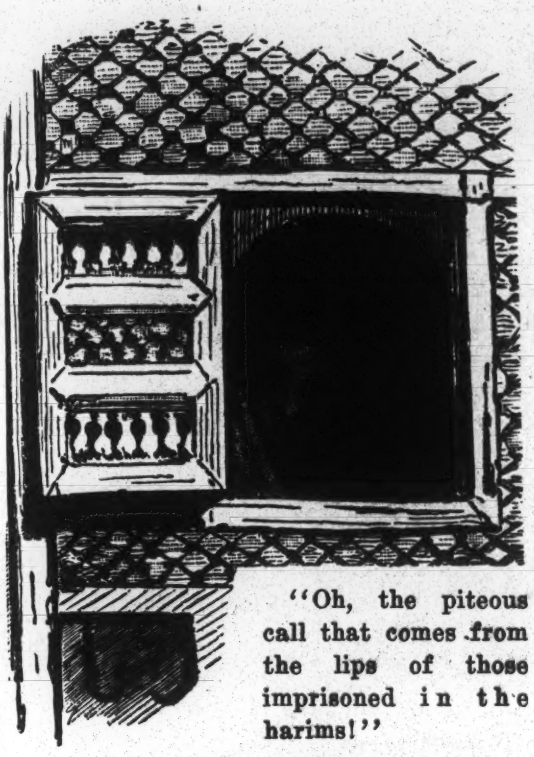
THE LITTLE TRAINING SCHOOL IN ZAGAZIG.

When Rev. and Mrs. Hart were delayed in America, Rev. and Mrs. Coventry were sent over to Zagazig to attend to the work there. Mrs. Coventry tells us something about it:

"The work that is being carried on there by our three missionaries and their helpers is inspiring and encouraging. It would take too long to tell of all we saw there of the work of Mr. and Mrs. Hart and Miss French in that city and in the district round about it.

"There are so many villages in that great district that need workers, and especially do the women need help. Mrs. Hart heard the call of these women, and her heart was heavy because she could not respond to the calls coming in on every side. So to her was given the idea of a training-home and school for these village girls. She has under her supervision four little girls, brought in from these villages and is giving to them a triple-training. She is sending them to school, where under Miss French's direction they are being educated. At the same time Mrs. Hart is teaching them home life. They have the care of their own rooms, in the same building in which the missionaries live, but quite apart from them. They are taught to keep their home clean, to prepare their own food, to keep their persons neat and clean, to wash and mend their own clothes. But this is not all. Mrs. Hart gives much of her time to the spiritual training of these girls, that before many years these little girls may in their own villages be light bearers to many. Will you not pray for these little girls and for those who are training them?"

THE GIRLS IN MRS. HART'S TRAINING SCHOOL.



"Oh, the piteous call that comes from the lips of those imprisoned in the harims!"

ECHOES FROM HARIM WALLS.

Miss Cabeen tells what she hears in the Karmous district: "Inquiry being made as to why Anisa did not return to school after vacation, her mother informed us, 'She is too old to go to school now. It is a reproach for her to be seen in the streets. We are looking for a husband for her.' Only thirteen, yet too old for school! And ere long she will be hidden behind the walls of the harim to spend her days in monotony like so many of her sisters. Oh the piteous call that comes from the lips of those imprisoned in the harims! 'Come and talk to us often,' pleaded a little dark eyed lady, 'for we never go out anywhere and no one ever comes to see us.'

"Fados was in our school several years ago and there learned to read and love the Word. Later her husband denied her the privilege of reading it. She greatly rejoiced to hear it from the Bible woman who found her home a short time ago. Her Mohammedan neighbors watch her very closely, however, and give her no opportunity for a private conversation with the Bible woman.

"Fatma and her mother are both eager to read and anxiously await the weekly visit of the teacher who gives them lessons from the primer. Their neighbor can read well but has been forbidden to do so by her fond husband. She listens to the reading of the Gospel story, however, and the other day asked to see the Book from which we were reading. She looked at it a few moments then handed it back saying, 'It is very good.'

"Several Coptic women always come to listen whenever we go to Marie's house, but the Mohammedan neighbor always seemed indifferent, going on with her work and scarcely heeding our presence. It was rather a surprise when she asked one day if we would teach her to read. 'I have a book,' she said and darted into her room to get it. She brought out several, but instead of being books to read and suitable for a beginner they were note books of her husband's who is an officer in the nearby police station. So we promised to bring her one the next time we came. She sat down on the floor at our feet with the others and listened attentively to the lesson.

"The promise is that His Word 'shall accomplish,' 'shall prosper.' We know it will enlighten the hearts of these shut up within harim walls."

A TEMPERANCE SOCIETY.

Miss Laura Walker tells of a Temperance Society in the Central Girls' School: "It had been much on my mind, especially after seeing wine flowing freely at weddings and feasts and knowing it is quite the custom here to offer it to guests who are calling, to organize a society to fight the awful evil in Alexandria, so I put it before the girls of the Senior Missionary Society, or in other words the Young Ladies' Missionary Society.

"It was just before the time of the 'Big Feast' at Easter time and we realized that it would be a severe test, but felt it a good time to strike the iron.

"Several of the girls of the Society were heartily in favor of it. Some of them never taste wine, but to the majority it was quite a new idea. Their idea of hospitality is so deeply rooted that the idea of offending the hostess by a refusal would be a great shame.

"The subject was thoroughly discussed and the temptations they would be subject to made clear. Then the Society was organized with over forty members, the enthusiastic president being a member of the Senior class, an Italian Jewess, who is an earnest young Christian.

"The month following the meeting was held and the members told how the pledge had helped them and of the victories they had had. It was a rousing meeting and full of interest. One girl who has a sister in school told how during the time of the 'Big Feast' a neighbor woman called bringing some feast cakes as a present. She invited the girls to taste them and when the older took one and smelled the wine in it she said to her sister in English, 'Don't take any.' The mother politely tried to save the day by saying, 'What is the matter? they are clean.' A young brother who saw the stand his sisters took wouldn't taste them either. He has also asked to sign the pledge, and one of the girls said her father was glad they were in a school where they taught such things. Now we have over sixty members, some of them being young boys.

"The World's Temperance Day in November was observed here. The Temperance Society took charge of the exercises. They had a most interesting program of Temperance songs, readings, and incidents, nearly all in English. One of the girls enlarged pictures of the stomach, one showing it in a healthy condition and the other showing the effect of alcohol.

We are grateful to Mrs. Zella Foster Stevens who kindly showered us with temperance literature, and also to the Lincoln-Lee League of Westerville, Ohio, who provided us with pledge card and a wall pledge, besides pictures of Lincoln and Lee."

MOSLEMS WANT A CHRISTMAS.

Miss Nellie Smith tells about it: "The birthday of the Prophet which is celebrated yearly by the Mohammedans came this year on a Wednesday. We have a number of large Mohammedan girls in the Haret-el-Yahud School who are rather bigoted but who take part in all the religious exercises. Imagine my surprise when Azeza who had been the most faithful of all the Moslem girls in the study of the Bible, was said to have spit upon it and to have said, 'Don't show it to me for it is wrong even to look at the Christian's Book on this day, the birthday of our Prophet.' Then in the afternoon when we had our weekly prayer meeting, lead by Mr. Khleel, the blind Bible teacher, all the Mohammedan girls asked to be excused, saying that it was very wrong for them to stay. I finally excused them as I knew they would not have come at all that day if it had not been that we were having mid-term examinations, and they did not wish to lose their whole half year's work. What do you think one of them said, 'Miss Smith, you know this is our Christmas.' How sad it makes one feel to realize that they have no Christmas, nor are yet able to realize that their lack is because they have not the Christ. Will you not join with us in praying that these may be brought to know that Christ is the Saviour for all the world?

"But I must tell you a little more about Azeza. When I called her to me the next day to see what she had been doing, she denied very earnestly that she had intended to dishonor the Book, and promised faithfully to do her work as usual and treat the Book with all respect. Then in a few days her father came to request that she be excused from Bible study and what do you think was the excuse he gave? He said, 'The Christians used to be one sect, but now they have become many, Catholic, Orthodox, Protestant, etc.' I told him that the Mohammedans too were divided into many sects but with on Book even as we. He had nothing more to say and began to talk about something else. Only God's Spirit can show them that religion is neither a book nor a creed but a life, even Christ in us, and our prayer is that we may be pure, open channels through which God can pour His blessings to them.

WHY LITTLE DOULET WAS KEPT OUT OF SCHOOL.

Miss Olive Mason tells the story: "Doulet and her little brother Mohammed were in the Kaffr-el-Asherie School all along until just before Christmas. It seemed strange that they should remain away from school then when the children were having such a good time making presents for their fathers and mothers, cutting out chains and bells and stars with which to decorate the room.

"Two days before Christmas, Doulet came running in to see us, but said she could only stay for a little while. When she left I went with her to the door and I asked her why she hadn't been coming to school; her eyes filled with tears and she threw her arms around my neck and cried and cried. 'All the other children are so happy and are making such nice things and are hearing the Christmas stories and I sit at home,' she said. 'But why do you have to sit at home, Doulet dear?' I asked. 'Father says I mustn't come here any more,' she replied. I tried to find out why he wouldn't let her come, but all she would say was, 'He says I cannot come any more.'

"Doulet and I went to her home and her mother told us that she wanted both Doulet and Mohammed to come to our school, but she and her husband had quarreled and he, knowing that it would hurt her to have the children kept away from school had forbade them to come. She had asked him several times to let them come but the last time she spoke of it he told her if she mentioned it again he would divorce her. I told her not to say anything more to him and I would come and see him some Friday (the men are generally at home on that day, as the services in the Mosques are held Friday morning). I have been thinking 'what shall I say to him,' and 'if I could only express myself in my native tongue, but I must talk in Arabic.' But I know that 'my grace is sufficient for thee,' and that He will tell me what to say and how to say it."

EXTRACTS FROM A PERSONAL LETTER FROM ASSIUT, EGYPT, JAN. 7, 1915.

BY L. A. H.

One hardly knows what to think. The future seems so uncertain and we certainly don't know what is in store for us. Not that we anticipate any special trouble in Egypt, but Syria is in a terrible state and I'm sure we haven't seen the worst of the war yet. It makes one sick at heart to think of it all for the forces of evil have surely been turned loose and only God can stop them.

As to our Commencement at the Pressley Memorial Institute, it was a real success and even a larger audience than usual was packed into the big tent. The seven girls all did well and as the paper said each speaker "sat down between great applause." One number, an action song, by the little tots was repeated by request. The Mudir presented the diplomas and made a good talk, saying he was proud to be the Governor of a people represented by that audience before him. There was such a crowd of people that we were afraid to open the sewing and fancy work display and the Mudir kindly consented to come and open it the next day at four o'clock.

Now about the Bible Women's Conference. We were kept hustling to get ready for it with only three and a half days after the girls went home. However, all worked and by Tuesday night the nets were all mended, dormitories re-arranged, and beds all made up. Before the Luxor express came on Wednesday every bed was marked with the name of the delegate to occupy it and the tables in the big dining room spread with nice white cloths ready for the first tea. Mr. Owen gathered up all the college servants, and our own and had them in line on the platform at the station ready to transport the numerous pieces of baggage to the school. Two of the missionaries had charge of each of the five dormitories. There were ninety in all in the house, the largest attendance yet.

The meetings were all of a high order. Mr. McClenahan's Bible Studies were unusually good and very practical; Sitt Regina spoke with power and was

fearless in her condemnation of sins that have crept into the homes; Miss Ruth Work's morning meeting was one of the best and some vows were made there from earnest and broken hearts. Just after dinner you could find the women in groups here and there in the garden, talking or praying or singing. Miss Hogg had charge of the period devoted to meditation and worship and she brought home the deepest teachings of the day. Rev. Maowid got up from bed to preach his sermon on "Faith without works is dead." It was a splendid sermon and was followed by an impressive communion service.

No one can measure the effects of the conference, but one of the most glorious was that the Spirit led two young women, teachers with good salaries and opportunities for advancement, to give themselves to work among women. One was Miss Hilana Soaris of the Pressley Memorial Institute, who is going to Mansoura in response to the call, "Whom Shall I Send." The second is Miss Julia Hanna who teaches in the Khyatt school here. As she thought of the needy, needy women of her own village and heard God's call she said, "Here am I, send me." I cannot tell you how happy we all were when we heard of these two making this consecration of their lives to this work. It seems that our prayers are being answered and that God is leading talented workers into this field. They both need our earnest prayers for the trials will be many and the encouragements few. It is such a cause for rejoicing. I'm sure the women at home will be glad to hear of it for it is through their help that the Conference is held.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

Pasrur, January 4, 1915.

In October when the days grow shorter and cooler, we remember our tent-home which had been so hot the Spring before. A day in November is set for starting to camp. We send for the camels. A carpenter is called to make new tent pegs, to mend the camp chairs and to put a new top on the provision box. At last everything is ready. The camels are loaded, and we are started for camp.

In the first village we visited, the women were eager to talk to us, and to have us tell them more about the Kingdom of Christ. One family had come from Lyallpur. The little eight-year old daughter had taught the little girls some of the Psalms she had learned there, and we must sing with them. Hearing the singing a crowd of Mohammedan women gathered both to hear and to see. After the singing we began to question the women as to what they had learned. One Mohammedan woman asked, "How can you expect them to know anything when you come only once a year?" At once a Christian answered, "Our pastor comes every eighth day."

We had dreaded hearing the complaints the people were accustomed to make: "You have not come for two years." "Why don't you send some one to teach us?" "The pastor just teaches the men." "The pastor only comes once or twice a year, and then only to get the collection." Not a complaint did we hear that day. To be sure they did not know a great deal, but their pastor had only come a short time before. They showed such a beautiful spirit that we were happier and stronger because of our visit to them.

We had need to store up a little happiness, for, of the first fifty-one villages we visited, twenty-one had gone, either all together, or in part, to the Roman Catholics. One thing that pleased us, even in these disaffected villages, was the way in which the women received us. Many of them did not know why they had turned from us, or what it meant to be Roman Catholics. Some of them had found no happiness and now wanted to know how they could come back to us. The enemy is always finding a new way in which to frighten the Christians. This year in village after village the people asked us, "Is it true that all the Christians are to be carried off to the war?" In one village the women were so frightened by this report that they insisted that they were not

Christians any more, that they were Churas. We were sorry for those who were so frightened but rejoiced that nearly all the people were willing to acknowledge their Saviour even should it mean the calling to the war of men, women and children. They were much relieved to find there was no truth in this story. Some even laughed at their own stupidity in believing that they and their children could fight if they were on the battle field.

MARY KYLE.

Gujranwala, Jan. 6, 1915.

Dear Friends:—

On the 5th of January, 1915, the new building of the Boys' High School was opened. How glad everyone was to get out of the dark, crowded rooms of the old building in the city. The boys are very proud of the new building. Much better work has been done since the classes study in the better lighted and well ventilated rooms. The new science room with its up-to-date apparatus makes the work in that subject much more interesting. In the last matriculation examination 32 boys passed, six in the first division, one standing first in the district, and thirteen passed in the second division. The grant-in-aid has been greatly increased and the school is in a flourishing condition.

Two of the Christian teachers and another of our Christian young men have gone to the war in Europe in connection with the Y. M. C. A. work among the troops from India. They report that they are enjoying the out door life in France and are busy ministering to the wounded.

During his recent visit to Gujranwala, the Lieut. Governor visited the school and wrote in the log-book as follows: "I was glad to have an opportunity of paying a brief visit to the new Mission High School this morning. The school is an admirable one, and the new buildings are very spacious, open and airy. The high price of land in the vicinity prevents the expansion which the management would desire, but they are to be congratulated on having accomplished so much for an institution which has been and is doing excellent work in Gujranwala."

A new boarding house is much needed as well as the plot of ground in front of the school. We hope before long to be able to report that these have been added to the school property, as part of the necessary funds are in hand.

Sincerely yours,

MRS. ROBERT MAXWELL.

BACK VIEW OF DORMITORY, KITCHEN, DINING ROOM, AND LAUNDRY.
PRAIRIE INSTITUTE, PRAIRIE, ALA.
OLD BUILDINGS.

JUNIOR SOCIETY, PRAIRIE INSTITUTE, PRAIRIE, ALA. MRS. I. L. DUMAS, Supt.
Four on left ends are graduates from this Society.

THE WOMAN'S CONGRESS OF MISSIONS.

SAN FRANCISCO, JUNE 6-13, 1915.

Council of Women for Home Missions. Federation of Woman's Boards of Foreign Missions.

PLACE	Civic Center Auditorium, Corner Hayes and Larkin Streets, San Francisco, Cal.
PROGRAM	Text-books for the coming year, taught, probably, by their authors. Special classes for study of Junior books. Finest Missionary speakers.
PAGEANTS	Attractive presentation of Home and Foreign Missions in two Pageants given under the direction of the California Committee.

Extensive preparations are being made by the California Committee, working together with the Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions.

Committee on Publicity:
- MRS. D. E. WAID
- MRS. NEWELL DWIGHT HILLIS
- MISS LOUISE GASKELL
- MISS GRACE ROGERS WALKER.

EDITORIAL.

Particular attention is asked for the Spokane hospitality as given promise in this issue. Spokane Presbyterial, only one year old, is going to stand in the forefront for its interest and magnificient plans for the Thirty-Second Annual Convention of the Women's General Missionary Society, May 14-18.

Delegates must do their part, and one very essential feature of a well prepared delegate is her promptness to respond to all requests of the Entertainment Committee at Spokane.

Have you sent your name as delegate? Also have some idea of your plans following the Convention.

If there is anything left undone at Spokane is will not be the fault of the Local Committee.

* * *

We receive the report of the "Shower" by Presbyterials, not by societies.

* * *

And now we are going up to the Annual Meeting for a purpose—else we go and spend in vain. The one supreme purpose is to hear reports and make plans for the future progress of the kingdom of Jesus Christ. Nothing else can or should take precedence to this. If any are going to the Annual Convention for any other purpose may they get a vision of supreme duty ere they leave that meeting.

* * *

Be sure to send the name of your Presbytery when sending subscriptions.

Your part in the "Shower" at Spokane should be represented by your delegate. If no delegate, send name of your Presbytery with your list of NEW and RENEWAL subscriptions.

As given at length in the March issue there is to be a duty for every delegate going to Spokane and it is to carry in cash paid or pledged NEW subscriptions to the *Women's Missionary Magazine*. This is your Magazine; something is wrong somewhere if any delegate has failed to read the March issue and has not taken any interest to secure *her quota* of at least 15 NEW subscriptions.

* * *

We are going to do our utmost to increase the circulation of our Magazine, but we can not do it alone.

We are greatly indebted to the Magazine agent. The woman that looks after the subscriptions *new* and *renewal* is our right hand support in this incessant task.

* * *

☛READ THIS☚

All subscriptions NEW and RENEWAL sent from April first to May 10th will be counted in the Spokane "Shower." The name of your Presbytery must be given. Do not fail to notice this request. No subscriptions will be counted in the "Shower" at Spokane if the name of the Presbytery is omitted.

* * *

Remember this, if any delegate can not secure at least 15 cash paid subscriptions for the "Shower," opportunity will be given at the Convention to *pledge* yourselves for a continued service.

The welfare of the Magazine is dependent upon every one doing what she can all the time. We believe that 1500 new and renewal subscriptions will be received at Spokane.

* * *

Every Presbytery will be called. Will you have a part in the "Shower?"

THE FOLLOWING IS FROM THE ENTERTAINMENT COMMITTEE, SPOKANE, WASH., MARCH 22, '15.

We think the program too full. You busy women need a little recreation, rather than the steady pull you have assigned yourselves. We cannot do any sight-seeing during Convention days, but have plenty to offer after it closes.

The Inland Electric Co. is mailing you illustrated literature on the St. Joe River trip, Coeur d'Alene City, Coeur d'Alene Lake, and Hayan Lake. The first named is one of the most beautiful trips available. Round trip, $4.30 from Spokane. If 15 or more go, the fare is reduced to $3.55 round trip. The boat trip is a rare one up the "Shadowy St. Joe," and practically fills the day.

The train leaves Spokane at 7:30 a. m., reaches Coeur d'Alene City at 9:10, and passengers cross the lake at once and proceed up the river, returning to Coeur d'Alene City at 5:30. The Coeur d'Alene district is a historic one, and worthy a visit by tourists. Near-by trip can be taken costing proportionally less. The Entertainment Committee will plan anything that the ladies wish to do. The city itself is interesting, actually hewn out of rock, and has the usual facilities for sight-seeing, street car systems, taxicabs, jitneys, etc.

* * *

Letters are indeed frequent telling how Spokane is anticipating the coming of the Convention. The Committees of the four churches are in frequent session planning, planning, planning for the reception and comfort of all and for the success of the Convention. They say, "Tell us what to do: we are not afraid to work." And they are not. They often anticipate our requests. Their responsiveness is inspiring and their zeal is contageous. They have a brand new "Y. W." to assist us in the program and that in itself gives spirit to the Convention. "The room is prepared." Let us prepare to "occupy" it. "Let us assemble ourselves together."

WESTERN UNION NIGHT LETTER.
Theo. N. Vail, President.

Received at Xenia, Ohio.
2 CN 50 NL
Spokane, Wash., Mar. 22, 1915.
Mrs. Geo. Moore, Xenia, Ohio.

Spokane Chamber of Commerce will entertain Women's Board and Magazine Committee at Davenport Hotel. Convention dining room arranged for near church. Beautiful side trips planned for all who wish to take them.

LILLIAN M. ROBERTSON
7:40 A. M.

This is the first time in the history of the Chamber of Commerce that a missionary gathering has been thus recognized and we are greatly pleased.

L. M. R.

* * *

MY CREED.

To be hospitable, to serve you well and to make a reasonable charge. To make surroundings contribute to life, not to become wealthy, but rich in the esteem of my guests. My desire is to please you that your appreciation may be a new incentive.

A. E. WHITE.

Mr. White is a Christian gentleman, with a reputation for the best dining room service in the Northwest. He will serve us for 35c. a meal, and opens a special dining room for the Convention so that we will be admirably served for luncheon and dinner. The room will be very near the church, and meals will be served at tables—not cafeteria plan. It will be European style, and we feel perfectly certain that you will enjoy the Convention dining room for two meals a day.

L. M. R.

* * *

In the Shady Side Church the Mary Stevenson Memorial Committee has reported that the entire amount contributed for the Memorial ($1805.00), has been paid over to the Treasurer of the Women's Board. It is to be used for the building, furnishing and equipment of the hospital cottage, as well as the beautifying of the grounds surrounding the cottage of the Girls' School at Sangla Hill, India, and is to be known as the "Mary Stevenson Memorial."

That there is more pleasure in anticipation than in realization we feel sure will not be true in regard to the 1915 Convention.

The Spokane women have been happy all year in the thought of what this gathering of missionary women will mean to us individually and as a denomination; but may it not be possible for us to receive even more than we hoped?

Very few have ever had the pleasure of attending even one of the W. G. M. S. Conventions, and know very little of the information to be gained from the reports or the inspiration from the papers and addresses.

Those who are in close touch with the work know little of the joy and helpfulness that such a meeting can bring to those whose hearts are in the work but who are separated by distance from direct contact with the workers.

Spokane Presbyterial is only one year old and consists of four societies. Naturally such a small meeting of women has not the inspiration that the larger Presbyterials in the central and eastern states have, and we feel greatly in need of the encouragement and enthusiasm we know you will bring to us.

Our hope is that the attendance may be large. No time or effort will be spared on our part to make your five days' stay in our city as comfortable, enjoyable and profitable as possible. Our desire and prayer is that each lady may leave a lasting blessing in the home where she is entertained. No doubt some of these homes will be in need of just such help as you can give.

Yours for a Convention of blessing to all,

MRS. G. G. WILSON,
Chairman Local Committee.

* * *

"As the mountains are round about Jerusalem
So Jehovah is round about His people
From this time forth and forevermore."

You will feel this as you pass through the mountains, these mountains which have been weighed in His scales.

Spokane, which seeks to extend all the way across the continent a welcoming hand to the members of the Women's General Missionary Society, is a city of 120,000 persons. It is situated at the heart of what is known as the Inland Empire of the far nothwestern states, embracing the inter-mountain region of Washington, Northern Oregon, the "panhandle" of Idaho and Western Montana. Its outposts are the Rockies on the east and the Cascades on the west.

The great ridge of the Cascades divides Washington into two unequal sections of differing climate and industries. The west side has, roughly, two-fifths of the area and three-fifths of the population. It is devoted to lumbering, coal mining, truck gardening, dairying and shipping, while the east side has the broad plains upon which are the orchards, the grain fields and the stock farms.

East to West, the state is as broad as Pennsylvania, but it has an area 50 per cent. greater. The distance between the two principal cities, Seattle, the metropolis of the west side, and Spokane, the metropolis of the Inland Empire, is about the same as that from Pittsburgh to Philadelphia.

While Spokane is accounted as "on the coast," that coast where two great world expositions are in progress, it is as far from the nearest of the two exposition cities as Pittsburgh is from the Gulf of Mexico. Yet it is a convenient stopping-point on the road to the great attractions this year which are to teach all who live east of the Mississippi to "see America first."

* * *

In spite of the city's youth there are many evidences that men of good judgment are confident it will endure. The Milwaukee and Oregon-Washington Railroads (the Harriman lines) have just completed the construction of passenger terminals costing nearly $10,000,000. The pioneer Northern Pacific, the city's first railroad, is now engaged in elevating its tracks through the city at a cost of $4,000,000.

A CONVENTION MESSAGE TO THE WOMEN OF THE CHURCH.

We are facing an opportunity to share in the 1915 Convention. The door swings open and we are bidden to enter. Is not the door to the Throne of Grace always ajar, and are we not bidden to enter whensoever we will?

If we stop to think of the tremendous responsibility resting upon the president and other officers, and of the committees of the Convention, we must certainly realize that it is the duty and privilege of every woman in the United Presbyterian Church to enter the door to the Throne of Grace and to beseech our kind and wise Father to guide these minds in the preparation for this great gathering, and to plead that the Holy Spirit may be present in mighty power, and direct this assembly in all its actions.

Then there are others who need our prayers, and it is those who will represent the various Presbyterials of our church, some of whom have never before attended a like Convention. They need our prayers that they may be alert and receptive to the most important messages of the Convention, to the things that shall count for the most in the reports which they will take back to the people whom they represent. We cannot all go, but we can all pray.

"In the fadeless history that moves on to the world's great awakening" our W. G. M. S. is a factor. The blessings that emanate from these Conventions cannot be computed. Enthusiasm is gathered, the vision is heightened and broadened, the soul is refreshed, and this broadening and deepening influence is not experienced merely by those in attendance. The little rural church farthest removed may share the blessing; indeed the waves of inspiration are passed on and on until every member of the United Presbyterian Church may feel the vibrations. Even the world is effected thereby.

I wonder what would be the result if every missionary society were represented at our 1915 Convention. This, of course, is by no means probable, but we do feel that the blessings to our church will be immeasurable if only every presbyterial sends a representative.

We need this assemblying of ourselves together, for the exchanging of ideas and thoughts, for the strengthening of the weak places in our local societies, for the planning of future work in the Master's vineyard—

"That Thy kingdom may come
Thy will be done
Forevermore."

Let us not forget to pray daily for the ones who have the burden of this Convention on their shoulders, for the people of Spokane who have so hospitably opened their doors to us, and let us especially pray for God's blessing upon this gathering of the representative women of our church May 14-15, and may it indeed be a great representation both in numbers and spirit.

EMMA COFFEY CLELAND.

* * *

There is a feeling that our Christian life and service need vitalizing. Probably one of the most hopeful signs of the present crisis is this: That the Christian people are disposed to let judgment begin at Jerusalem.

Has Christ been living in us? Has this life we have lived in the flesh been a life of following the plan mapped out by Jesus, "beginning at Jerusalem"—Home Missions in the broadest sense that has ever been given the Disciples of Christ?

* * *

The tribal home of one branch of the Spokane Indians is within the city limits and is a natural spot of such beauty that it has been made a city park. A remnant of the Indians is still permitted to make camp there. The place is known as Indian Canyon. It is a narrow gorge surrounded by great pillars of basaltic rock and snugly sheltered from the winter winds, though cool and shady beneath its big pine trees in summer. Within it are such relics as sweat tepees with floors of round stones, built by the tribal medicine men many years ago.

* * *

Koreans have lost their earthly country and are now seeking a heavenly.

The name of Spokane represents the white man's corruption of the name of a tribe of Indians who lived along the river and who came to be called the Spokanes. The name is pronounced Spo-kan, the accent on the second syllable with the vowel short.

* * *

Dropping down out of the great piles of the Rockies by any of the three northern transcontinental systems the traveler gets many glimpses of rushing streams between precipitous banks and looks across or down upon broad lakes hemned in by mountains. It is just as the hills have opened out to the broad sweep of plains that Spokane is reached. The city is in a lake region, two of the largest bodies of fresh water in the country being within a few hours ride to the eastward and other lakes to the number of more than a hundred studded about among the hills. Nearly all these are readily accessible from the city by railroad or motor highway and on the shores of a number are hotels and summer homes.

* * *

Spokane, itself, deserves to be known at the "City of the Falls." Within its very heart is a mountain cataract—not a puny affairs dissolving into spray—but a rushing river pouring over a succession of rock shelves for a drop of one hundred and twenty feet, a volume of water so great that along a few miles of its course it develops more than 150,000 horsepower of electrical energy. In its small town days Spokane was, in fact, known as "Spokane Falls," but enterprise insisted that a growing city should not be handicapped by too much name.

The business center spreads along the river as it runs between low banks, but halts where the stream suddenly plunges downward into a deep canyon leading off to the northwest. Above the high slopes in this direction run boulevards from which the green band of the river, broken by white rapids where it dashes over rocks, may be followed for a great distance. On the long slopes which lead down to it are two city parks in development.

Though the country is old, as things go in the West, the city is decidedly young. There still lives in a comfortable but unpretentious home on the north side "Uncle Jimmy" Glover, the man who founded Spokane, set his stakes for a pre-emption claim, laid out the town site and waited ten weary years for the coming of the promised railroad. The city had its start less than 42 years ago.

* * *

For four years Spokane has been under the commission form of government. There are five commissioners, elected for four-year terms, three terms expiring at one biennial period and two at the next. The system has entirely eliminated partisan politics and much consequent friction from the control of city affairs.

* * *

"The supreme duty and privilege of the Christian Church is to complete the work which its Founder began. Its aim and motive can be no higher than His. They should be no lower. Its purpose will be attained only when His purpose is realized in a united humanity, reconciled to God through Himself, every need met in Him, every longing satisfied."

—The King's Business.

* * *

NEW SUBSCRIPTIONS TO THE WOMEN'S MISSIONARY MAGAZINE.
March 1st to March 31st, 1915.
IS YOUR SOCIETY HERE?

Previously reported	167
Bellefontaine, Ohio	1
Hebron, Ind.	1
Hookstown, Pa.	1
Arlington, Wis.	1
San Jose, Cal.	3
Sparland, Ill.	1
Crawfordsville, Iowa	2
Arlington, Wis.	1
Cambridge, Ohio	1
Cleveland, Tenn.	2
New Bedford, Pa.	1
Portland, Ore.	2
Bovina Centre, N. Y.	3
Ben Avon, Pa.	2
Jersey City, N. J.	1
Canon City, Colo.	1

THIRTY-SECOND ANNUAL CONVENTION

OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA, TO BE HELD IN SPOKANE, WASH., MAY 14-18, 1915.

PROGRAM.

FRIDAY EVENING, MAY 14, 1915.

MRS. L. R. FREE, First Vice President, presiding.

7:30—Devotionals.
Anthem.
Greetings.

8:00—Address of President.
Convening of Convention.
Appointment of Credential Committee.
Benediction.
Social Hour.

SATURDAY MORNING, MAY 15, 1915.

8:45—Devotionals.

9:00—Business.

ANNUAL REPORTS.

Recording Secretary, Mrs. John S. Crawford, Wilkinsburg, Pa.
Statistical Secretary, Miss Jennie H. Clark, Washington, Pa.
Treasurer and Secretary Ministerial Relief, Mrs. J. B. Hill, Pittsburgh, Pa.

10:20—Quiet Hour, Mrs. Robert Rutledge, St. Louis, Mo.

10:35—Open Hour.

ANNUAL REPORTS.

10:50—Finance Committee, Mrs. Ada Kerr Wilson, Wilkinsburg, Pa.
Home Secretary, Mrs. William S. Cook, Beaver Falls, Pa.
Freedmen Secretary, Mrs. Samuel Yourd, Carnegie, Pa.

11:50—Announcements.

12:00—Closing.

SATURDAY AFTERNOON, MAY 15, 1915.

1:30—Devotionals.

ANNUAL REPORTS.

1:45—Indian Secretary, Mrs. Ada Kerr Wilson, Wilkinsburg, Pa.
Foreign Secretary, Mrs. H. C. Campbell, Pittsburgh, Pa.
Young Women's Secretary, Miss Ida B. Little, Washington, Pa.
Junior Secretary, Mrs. I. H. Milliken, Aspinwall, Pa.

3:05—Quiet Hour, Mrs. Robert Rutledge, St. Louis, Mo.

3:20—Open Hour.

3:30—Temperance Secretary, Mrs. R. C. Morton, Pittsburgh, Pa.
Women's Association, Mrs. S. B. Donaldson.
Parsonage Secretary, Mrs. J. D. Sands, Pittsburgh, Pa.
Literature Secretary, Miss R. Elizabeth Milligan, Pittsburgh, Pa.
Thank-Offering Secretary, Mrs. Mary Clokey Porter, Pittsburgh, Pa.

5:10—Closing.
(Meeting of Presbyterial Thank-Offering Bearers).

SATURDAY EVENING, MAY 15, 1915.

"COAST NIGHT."

7:30—Devotions.

7:45—Presentation, "A Light to Lighten the Gentiles," Young Women of Spokane.
Address, Mrs. E. A. Bryan, Pullman, Wash.
Address, Mrs. S. W. Wilson, Mt. Vernon, Wash.
Offering.

9:00—Closing.

SABBATH MORNING, MAY 16, 1915.

Regular services in city churches.

SABBATH AFTERNOON, MAY 16, 1915.

3:00—Memorial Services, Mrs. J. C. Alter, Santa Cruz, Cal.
Communion—Under ministry of pastors of local churches.

4:00—Closing.

SABBATH EVENING, MAY 16, 1915.

7:30—Thank-Offering Services.

MRS. MARY CLOKEY PORTER, *Presiding.*

Responsive Service—Scripture Lessons for God's Stewards.
Presentation of Offerings by Presbyterial Delegates.
Address—Gift Worship, Mrs. M. C. Porter.
Address—Egypt's Part in the Thank-Offering, Miss Margaret A. Bell.

Address—How the Thank-Offering Touches the Life of India; How It Should Touch Yours, Miss Emma Dean Anderson.

MONDAY MORNING, MAY 17, 1915.

8:45—Devotionals.

9:00—Business.

ANNUAL REPORTS.

Women's Magazine, Mrs. S. M. Kelso, Treasurer.

Junior Magazine, Miss Carrie Reed, Editor.

10:40—Quiet Hour, Mrs. Robert Rutledge, St. Louis, Mo.

10:55—Simultaneous Conferences.

(1). Missions Abroad, Secretary of Foreign Work and Treasurer.

MRS. J. B. HILL, Presiding.

(2). Missions in America, Secretaries of Freedmen, Indian, Mountaineer and City Work.

MRS. ADA KERR WILSON, Presiding.

(3). Methods, Secretaries of Temperance, Thank-Offering, Young Women's, Juniors', and Field Work.

MISS IDA B. LITTLE, Presiding.

(4). Literature, Literature Secretary, Editors of Women's and Junior Magazines.

MRS. GEORGE MOORE, Presiding.

12:00—Closing.

MONDAY AFTERNOON, MAY 17, 1915.

1:30—Devotionals.

1:45—Messages from the Fields:

Foreign Missions—Misses Anderson, Cowden, Martin, India; Miss Bell, Egypt.

Home Missions—Miss Irma G. Allen, Inglewood, Cal.; Mrs. T. E. Crooks, Frenchburg, Ky.

Freedmen Missions—Mrs. C. H. Johnson, Miller's Ferry, Ala.

India Missions—Mrs. Lillie Kuckup, Warm Springs, Ore.

3:20—Quiet Hour, Mrs. Robert Rutledge, St. Louis, Mo.

3:45—Open Hour.

4:00—Junior Hour, Mrs. I. H. Milliken, Aspinwall, Pa.

4:30—Field Secretary, Mrs. J. C. Alter, Santa Cruz, Cal.

4:50—Mission Study Course for 1915-1916, Mrs. L. R. Free, Philadelphia, Pa.

5:10—Closing.

MONDAY EVENING, MAY 17, 1915.

7:30—Program in charge of Mrs. H. C. Campbell.

Offering.

TUESDAY MORNING, MAY 18, 1915.

8:45—Devotionals.

9:00—Business.

Introduction of New Officers.

Minutes.

Closing.

Spokane has a number of splendid concrete bridges spanning the river and Hangman creek, which joins the larger stream within the city. Largest of these is the Monroe street bridge at the western end of the business section, which spans the river just below and in full view of the main falls. The spray from these falls when the river is high can often be felt from the bridge, one hundred and thirty feet above the water's surface as it passes beneath. The central span of this bridge is 281 feet long, being surpassed by only one other bridge of the kind in the United States. It is surmounted by a railroad bridge which crosses it diagonally 25 feet higher.

One of the city's new structures which will appeal to visitors is the new Davenport hotel, erected by a group of Spokane capitalists with the object of giving the city a stopping-place that would attract travel. The building and the furnishings of its twelve stories cost $2,500,000, and the money has been wisely spent. Artistically the place is one of the most beautiful in the country. Operated in connection with it is Davenport's restaurant, occupying an adjoining building, which for years has been one of the most famous eating places in the West. Spokane has many other hotels and restaurants. Their schedules of prices are very much the same as in cities of the East.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER
2929 Taggart Street, North Side, Pittsburgh, Pa.
Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

SHARE THE BREAD OF LIFE.

"Dear Lord! Whose heart beats ever close to ours;
Whom, though we see Thee not, unseen we love—
Help us to love, to earth's remotest bound,
Thy sheep, Thy lambs, Whom Thou didst bid us feed,
That some day when we see Thee face to face,
And lay our garnered sheaves before Thy feet,
We may, rejoicing, thank Thee most of all,
Because among the sick and prisoned ones,
Hungering and thirsting in their soul's great need,
We shared the Bread of Life Thou gavest us."

GIVE YE THEM TO EAT!

In every community, in every neighborhood, there are souls hungry for they know not what. Some have every temporal blessing, but they are not satisfied. Their souls are not at rest; they are reaching out for something else—something they do not possess. What is it?—

In the same neighborhood there are families with far less of temporal blessings, yet parents and children are happy and contented. Every day brings joy to their hearts and peace and happiness to their homes. Where is the difference? What is the secret of the discontent in one family and the content in the other? This question can be answered in four short words: *The religion of Jesus.*

In one home Jesus reigns supreme; in the other, the world sits upon the throne. Where Jesus is, the inmates of the home should give daily gifts of gratitude for His presence—that through these gifts, the hungry souls should be fed with the Bread of Life.

MISSIONARY EDUCATION—THE KEY TO SUCCESS.

IT WILL—

DISPEL IGNORANCE.
REMOVE PREJUDICE.
OVERCOME INDIFFERENCE.
AROUSE INTEREST.
PROMOTE INVESTIGATION.
STIMULATE PRAYER.
INCREASE OFFERINGS.
PROVIDE WORKERS.
SUPPORT THE WORK.

IF!!!

IF YOU DO NOT KNOW—How can you pray and pray intelligently?

IF YOU DO NOT KNOW—How can you be interested enough to work and work faithfully?

IF YOU DO NOT KNOW—How can you learn to love to give and give liberally?

KNOW—And you will pray.
KNOW—And you will serve.
KNOW—And you will give.
KNOW—And you will interest others.
KNOW—And you will go or send.

ON THE WATCH-TOWER.

Every woman, young woman and child who gave a thank-offering to God's cause in 1914 should be on the watch-tower of expectation for the report of the year's offering by Presbyterials which will be given by the Presbyterial thank-offering bearers on Sabbath evening, May 16th, to the Annual Convention of the Women's General Missionary Society to be held at Spokane, Washington.

☞"How can each watchman get a full report?" By subscribing at once for the Women's Missionary Magazine, if she has not already done so. The July number will give reports of the Conven-

tion and of the thank-offering as well as all of the departments of work under the care of the Women's Board. Every giver needs the help this Magazine alone can give. The Magazine needs your help. The work needs your interest, your kind words of encouragement, your prayers and your gifts. The Enlarged Magazine will help to deepen your interest in the cause of missions and if you are interested, your kind words, earnest prayers, and liberal gifts will follow.

Subscribe NOW for the Magazine. Read it carefully and prayerfully each month and one year hence you will wonder how you ever could have done without it.

Order of The Women's Missionary Magazine, Xenia, Ohio. Annual subscription, one dollar.

WHAT IS A THANK-OFFERING?

(The above question was well answered in an article written by the late Rev. James Harper, D. D., for the Women's Missionary Magazine of April, 1893, from which the following pertinent extracts are taken).

Regenerate as human beings are, they have not sunk so low as to deny that gratitude for favors done is a duty, and that ingratitude is base. It is commonly felt also that, when opportunity is afforded, the inward feeling of gratitude should embody and express itself, in some outward form, whether of word or deed. Nay, to give it such an outlet and expression is a joy to every generous soul. Nor is there any good reason why the blessings bestowed upon us by God should not, as in the case of benefits conferred on us by our fellow men, excite our gratitude and elicit our acknowledgments, verbal and material.

Thus it may be said that to present something to God in token of our thankfulness to Him for His goodness to us, is a dictate of our moral nature. But this natural impulse is sanctioned by positive exhortations and enactments embraced in Scripture. We might have thought, as all the good we have is from God, it would be presumptuous, or preposterous, in us to make a solemn dedication to Him of that which was already His in a far deeper sense than that in which we might call it ours. But happily He has not left us to misgiving or doubt in this matter, for He has distinctly warranted, and even required, us to make presents to Him in recognition of His supremacy and of our dependence and debt.

The thank-offering, which figures so largely in the religious nomenclature of our times, is a reproduction in New Testament form of the ritual thank-offering for which God made provision in the Mosaic legislation.

Now God has appointed no ritual form of thank-offering for the present dispensation; yet the spirit inculcated in the ancient ordinance is intended to survive, and to animate new Testament Israelites. Our thank-offering may consist of time, of energy, of money, of self-denying service devoted to the honor of God and the welfare of men, and can be presented to God in any place, and without the intervention of any priest, except the High Priest of our profession.

The tendency of modern, indeed of very recent, usage is to employ the word thank-offering to denote something cast into the treasury of the Lord as a special contribution over and above the ordinary measure of liberality. However, it would be better to designate such a contribution "a special thank-offering," and so mark it not only as the product of gratitude, but of gratitude excited by a careful survey of blessings experienced.

Some conditions of mind, or states of feeling, which are incompatible with the nature of a genuine thank-offering, or, indeed, of any service rendered to God are:

1st. An offering made for the sake of show is not a true thank-offering, however in itself proper and useful.

2nd. It is inconsistent with the spirit of a true thank-offering to make a gift to quiet the conscience so as to feel more free to indulge in some form of extravagance, or self-indulgence.

3rd. Our gifts may be marred by our self-righteousness. They may be made in the spirit of the Pharisee, who thanked God, it is true, but did it with a self-sufficiency that is odious in the sight of God.

True, we are not forbidden, but rather encouraged, to look at the reward with which God will crown all work and self-sacrifice for Him; but this "respect to the recompense of the reward" must be subordinate to the desire to glorify God, and the reward anticipated must be esteemed a reward, not of merit but of grace. David, when, in his closing days, he was making most princely gifts for the honor of God, felt that the very ability and inclination to give demanded his gratitude. "Who am I," exclaimed he, "and what is my people that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."

4th. It is at variance with the spirit of a genuine thank-offering to give grudgingly. On the contrary, our benefactions should be done freely and joyously, "for God loveth a cheerful giver." Those who so give, whether by purse, or pen, or lip, or life, shall find the words of Christ to be true, "It is more blessed to give than to receive."

And is there not a cause why sacrifices of time and toil and gold should be gladly made for the furtherance of the gospel? The din of a great struggle resounds in our ears. Momentous issues are at stake. The call of God rises clear and piercing, "Who will rise up for me against the evil doers?" or "Who will stand up for me against the workers of iniquity?" The war we are called to wage is a holy war. It is a bloodless conflict. To stand up for God is to stand up, not against, but for, humanity, and women have special reasons for enlisting in the contest, through their gifts of gratitude, for to the gospel they owe the elevation which marks them in Christian lands, as compared with their degradation in Pagan lands.

SENIOR LIFE MEMBERS.

$25.00 Each.

Received Feb. 25, 1915, to March 20, 1915.

Miss Fannie A. Cleary, Duquoin, Kansas.

Mrs. R. L. Lanning, New Castle, Pa. By the Ladies' Association, First U. P. Church, New Castle, Pa.

Mrs. Margaret J. Johnston, Aledo, Illinois.

Miss Catherine J. Bright, Parnassus, Pa. By W. M. S., Unity, Pa.

Mrs. Thomas S. Steele, a member of Y. W. M. S., 2nd, Wilkinsburg.

SPOKANE.

Spokane leads the United States in comparative area of parks and playgrounds, according to latest figures. There is an acre of public breathing-spot to every 58 residents. There are 1,943 acres of parks, on which $1,500,000 has been expended in seven years.

* * *

South of Spokane are the great grain fields of the Palouse and Columbia river districts. These are reached by electric interurban and automobile highway as well as by steam railroad. The roads in all directions from Spokane are good and are being constantly improved by state and local appropriations. West of Spokane are grain and orchard districts, while to the north is a region of lumbering and diversified farming. A system of branch line railroads makes tributary to the city the coal, gold, silver, lead, copper, and tungsten mines of northeastern Washington, British Columbia, and the Coeur d'Alene region of Idaho.

* * *

On the piers of many of the lake and sea-coast cities men and boys sit with fishing poles and lines in the summer season, but Spokane is probably the only city of its class in the United States where there is real mountain trout fishing within the city limits. Big, gamey Dolly Vardens, rainbow, and cut-throat trout abound even under the bridges of the down-town section and it is not unusual for a fisherman to catch the legal limit of 30 pounds of trout within an hour or two and not more than a mile from the business center of the city.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."

AIM: "WIN ONE."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Sialkot City, India — Miss Eleanor W. Maconachie, Pathankot
Dr. Anna Boggs Watson, Tanta, Egypt
Miss Bertha Houston, Frenchburg, Ky. — Miss Christianita Totten, Henderson, N. C.

NEW Y. W. SOCIETIES.

Los Angeles Presbyterial, Pasadena, Cal.; "The Gleaners" Y. W. Society; Leader, Mrs. A. T. Smith.

Detroit Presbyterial, First Detroit, Mich.; "Shining Light Circle" Y. W. Society; Leader, Miss Clara McKibben.

Westmoreland Presbyterial, Trafford, Pa., Y. W. M. S.; eight members; President, Mrs. C. V. Lloyd.

Brookville Presbyterial, Dayton, Pa., Y. W. M. S.; twenty members; President, Miss Etta Hoover.

WELL SPENT.

No two individuals will agree on every point, perhaps, as to whether certain time, talent, or money has been well spent. Individual notions prevail. Many will concur, however, in a general way. One class feels that mere routine work, in school-room, office, or home merits the "well done;" another considers time well spent if it is wholly occupied in big business, money-getting, globe-trotting, or the social whirl; while still another class knows no reason for commendation unless—aside from legitimate daily work and pleasure—a helping hand goes to the poor and needy everywhere. Among our women, young and older, the last class is largely found in missionary organizations.

Even among such consecrated women mistakes are made, time is misspent, money is frequently withheld or grudgingly given, talents are misused. It is possible that many feel down deep in the heart that they have been guilty of these omissions and commissions. Work has been left undone or was carelessly performed; thought has been expended on less important things than the missionary society to the detriment of the work; many have been unfaithful stewards.

In one of the recent Sabbath School publications is the story of a little girl who, in crochetting a piece of lace, made a wrong stitch in the third row. The whole pattern was thrown out of harmony. When her aunt unravelled to the wrong stitch, it was small wonder that the wee maid exclaimed, "It seems too bad to take it all out for *just one wrong stitch,* doesn't it? I feel as if I'd wasted a lot of time over it, now so much of it had to be pulled out." But her aunt assured her she was getting good practice and the "doing it twice is time well spent if it helps to make your work better."

Now, individuals and missionary societies cannot be dealt with as lace. Misdeeds and failures cannot be unravelled and the work re-done. With them, as with lace, however, the whole pattern is marred because of one wrong stitch. People and societies can avoid common mistakes and known ruts. The time consumed in correction will be well spent.

You were careless last year about your attendance at meetings?—A wrong

stitch. You allowed other matters, good in themselves, to overshadow your missionary work?—A wrong stitch. You excused yourself from performing an assigned part on the program?—A wrong stitch. You would not make the first effort to take part in audible prayer?—A wrong stitch. You had no time to belong to a mission study class, meeting weekly for a few weeks?—A wrong stitch. You made no definite pledge towards the support of regular work, salaries, or current expense?—A wrong stitch. You spent much of your missionary money raised in society on work outside of the organization?—A wrong stitch. By all these you failed to commend the missionary organization and its work to others?—A spoiled pattern.

The work of 1914-15 cannot be different than it is. 1915-16 is open for good work. By simply doing our duty day by day, we will be able to register "well spent" for "duty is doing the *right thing* at the *right time.*"

IDA B. LITTLE.

HOW THE YOUNG WOMEN'S SOCIETY CAN GIVE AID TO THE WOMEN'S MAGAZINE.

The question has been asked, "How can the Young Women's Society give aid to the Women's Missionary Magazine?" In order to give aid the young women must first know the Magazine. Bishop Doane says, "Know and you will feel, know and you will pray, know and you will help." To know the Magazine, we must subscribe for it. How necessary it is for each member of our Society to be a subscriber to the Magazine, and not only a subscriber herself, but each should win other young women of our church for the Society and the Magazine. This will strengthen financially for it will be given a wider circulation each month and we will have before us the condition of the non-Christian land and the new mission work that is facing us to be done.

Does the Magazine need help from the young women? Oh, yes, without the Young Women's Society the Women's Magazine cannot do its full quota of work, for through this society the missionary news is carried. The Women's Missionary Society alone cannot win a victory, but needs the help of the Young Women's Society and each young woman of our church to be victorious.

After subscribing for the Magazine, we can further aid by studying it. Many societies neglect the real study thereof. The pages from first to last should be carefully studied each month. We are then placed in a better position to see the share of work the young women should accomplish, and to feel our relation as Christian young women to non-Christian women. We are made willing to sacrifice our money and even our very lives to do our duty to the non-Christian world. We are forced to tell others of the great need, begging them to join, subscribe and learn of the great work needed to be done. In telling of the work to others, we are aiding the Magazine. It is not possible to subscribe and study the Magazine without telling others, discussing the topics as we come in contact with our friends and neighbors. And the better we know it, the more influence will we have and as we try to help others, the more we shall be helped.

Let us not fail to pray that the Magazine may receive more encouragement day by day. It is second to none in its endeavor to keep us informed along the line of mission work. It therefore needs the full support of those whom it tries to help, and one of our greatest aids may be that of prayer which costs only a few moments of time each day.

Let us continue to increase our interest in missions, make greater gifts, more prayers and work more and more as a Young Women's Society that the Women's Magazine, devoted as it is to the cause of Christ, may continue to send the light of intelligence to the women of the United Presbyterian Church and others both young and old.

NANNIE JONES BONNER,
United Presbyterian Mission,
Miller's Ferry, Ala.

MY RIGHTS AS A CHRISTIAN.

We hesitate to speak of our rights. Even as Christians our rights may prove

a snare. We hear so much these times about rights of labor and rights of capital, rights of children and rights of parents, rights of rich and rights of the poor, rights of citizens and rights of foreigners. Probably the great war across the sea is being fought to establish what those engaged in it would term "their rights." If we discuss our rights we are likely to raise an issue. This is certain to engender misunderstandings and bitterness which have no place in the Christian life. Isaiah, the seer of holy life and vision, warns against the danger of loving our rights. Very precious to us they may be, but if our eyes were unsealed that we might see and know the truth, we would see our rights were "filthy rags." Paul warns against our rights when he speaks of certain misguided ones who being ignorant of God's righteousness, were trying to establish their own. Even as a Christian it would seem that the only true position to take in regard to my rights would be to waive them. Shylock only wanted his rights. He was asking for nothing that justice would not decree. What was stipulated in the bond? Portia's noble plea was brilliant and keen as a sabre stroke when she replied, "Wherefore, Jew, remember this that in the course of justice none of us should see salvation." I have no rights that can be reserved. As a follower of Christ, I surrender all to my Lord. Having done this, may I still have rights in Christ? In our shorter Catechism we learn of the benefits which they that are effectually called do partake of in this life. Among these are justification, adoption, and santification. Justification implies that we are right. The scriptures point out how God may be just and the justifier of the ungodly. If, as believers in Christ, God approves of us as being right we are ready to hear, "Who shall lay anything to God's elect?" If God says we are right, who shall say that we are wrong? These rights are clearly defined. We have the right to be children of God. As children we are heirs to an eternal inheritance which is so rich.

The mansions to which we are heirs are suited to growing souls. I believe it was Philips Brooks that said if he could live for five hundred years and think and work and pray he might begin to realize something of the possible privileges of a Christian. Wise men are conscious of their limitations. Their ideals are so grand that they would grow discouraged, were it not that they knew that in Christ they had eternal life, and that the mansions of heaven will afford all the room for growth and attainment that their expanding souls demand. But as Christians on earth we have a right to share in the plans of God. It is a right that we cannot disregard. When we as young women are doing our regular and special work, we should remember that by whatever terms it may be designated, it is Christ's work. This work has been called to our attention in answer to earnest prayer. It is a work worthy of our life. We give our lives to the work because it is our Christian right and crowning privilege. We cannot all go, but we can let go, and can help go. It is expected of those who stand on the firing line that they be filled with the Spirit of Christ. This is one essential above every other endowment of body or mind. We must not forget that a like consecration is needed on the part of the membership of our societies. Christ is leading in the greatest joy that we can have, to let Christ have the right of way, without reserve, to everything we have and are. The Moravians had for their symbol the ox between the yoke and the altar. It was ready for either. It is my right to serve: It is my right to sacrifice if God will permit it; by His grace we will glady place upon the altar our sacrifice. England's loyal sons count it a joy to dedicate their lives to the cause of their country. They pause not at the sight of the long road and weary marches, the dark nights with wet and cold and shell-swept trenches where they must struggle and die. But in these trying times we see the Prince of Peace calling for recruits and we rejoice that it is our right to respond.

From Y. W. M. S., Hoopeston, Ill.

THE GREATEST NEEDS IN CHRISTIAN SERVICE.

Have you a sense of need? Do you need something you do not have? If you have no such sense of need, pray God for it until you get it. Then, by the use of whatever will power you have, weak though it is, show God that you mean business by telling Him that you now and forever, in His strength, put away from you everything that is contrary to His will. God cannot do much for people until somehow they get a sense of need. God pity the man who says, "I don't need anything, thank you." What is the trouble when people who are not Christians can live close to people who are Christians and never discover that they are? The Christian who carefully conceals his Christianity is not having a victory. Victory cannot be hid.

Christ's parable, in which those invited to the marriage feast are directed to go out into the highways and hedges and constrain them to come in, very plainly indicates that religious teachers are not always to be concerned about what people want but rather about what they need. When Isaiah volunteered to go out on the work of the Lord, it was intimated to him that the people would not be responsive, they would not welcome him nor his message. Nevertheless, the young prophet was to deliver his message, even though the people did not want to hear it. Whatever men's tastes or desires may be, they need above all things to learn about Jesus, to have Him held up before them, to know that He stands at the door of their hearts and knocks and waits for entrance.

The most efficient woman is she who uses the magnetism of a refined and spiritual personality to keep before those who surround her lofty ideals in social and religious life, who makes her home, if she has one, and, if not, the circle in which she moves, to thrill with enthusiasm for knowledge, purity and helpfulness. To her the church of today owes a large part of its efficiency. Woman's power is largely in her tact, but some women have no tact. Care should be taken to prevent such persons from getting into places of authority.

With persistence and tact, we must have patience, faithfulness and prayer. Patience is a much needed virtue. "Better is the end of a thing than the beginning thereof, and the patient in spirit are better than the proud in spirit." It is not the amount we give but the spirit in which we give it that makes our offerings acceptable to God. It is not the form of service but the motive and purpose that prompt it, which puts God first. If we worked only when we felt like it, most people would not be busy. We need another motive than the delight we have in doing something we like. The delight in doing something and the hope of reward are the common motives which inspire so many in their work. But there is a higher motive than this. The particular task to which we are assigned is a matter between us and God, but the motive which will put enthusiasm into our task, which will keep us toiling away at it with patience, which will add wonderful dignity to our task, is the confidence that God has sent us to do that thing.

Many Christians practically doubt the efficiency of prayer to bring anything to pass. They pray as a religious duty and not as a means to an end. If the Bible teaches anything, it teaches that God means our prayers to have an answer and, if our prayers are not being answered, it is because we are not praying aright.

There is nothing we need more today, as a band of working women, than the art of praying aright. Christ never taught His disciples much about how to preach but a great deal about how to pray, because talking to God is more important than talking to man. God has given promises regarding prayer that are almost staggering, they are so great. But, notice, there are always conditions which must be fulfilled before we can claim them. The chief motive in prayer should be that God may be glorified in the answer, not that we may be benefitted.

FAY GARVIN,
Beaver Falls, Pa., Y. W. M. S.

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

MOTTO: MARK 11:24.

AIM: EVERY PRESBYTERIAL REPORTING. TOTAL MEMBERSHIP 25,000.

The little story in the Thank-Offering leaflet, "A Place for Small Gifts," surely has a message for all of us. The conductor of the orchestra missing the tones from the piccolo played by a little, old man away back in a corner, stopped the music in the midst of one of its grandest strains to remedy the trouble, saying, "I cannot go on without the piccolo." The little, old man was startled, for he hardly realized that while indulging in his discontent over his small part with a mean piping piccolo, that he had stopped playing.

So, we ask the question: Are you in your corner playing your part in the great Junior organization, whether the instrument be a first violin, a trumpet, or a little piccolo? Are you doing the part assigned you with all your might "as unto the Lord" or is it with the feeling of the little piccolo player that "the insignificant, piping notes would not be missed."

Every Junior Society has been asked to fill out a report blank for the year's statistics and to fill it out promptly at the close of the year's work in March, so it can be sent to the Presbyterial Junior Secretary the first of April.

Some Junior Societies are like the little, old man, and stop playing at the time of some grand strain so their tone is missed in the ensemble. Are YOU, reader, one of these? Are you a shirker in the business of the Junior Department of the W. G. M. S., or do you regard this very important, if prosaic, part of the records of your society, as it should be regarded, that is, one to receive the best of your ability as a steward, playing your notes so as to reach the "conductor" full, sweet, clear and strong.

No society is so small that it will not be missed or its work so small but that it will spoil the ensemble by its silence. First violin, trumpet or piccolo, whatever your work may be, play with all your might so the result will be complete and true.

☞See "Dime House" for Junior Special Fund on page 498 of March number of Women's Missionary Magazine.

FOREIGN DEPARTMENT.

Mrs. H. C. Campbell, Secretary, 6410 Beacon St., Pittsburgh, Pa.

INDIA.

We have just received (March 18) the first item of particulars concerning Miss Minger's death; a letter from Dr. Maria White and another from Miss Fannie C. Martin. We find that on the 26th of January she had an operation called Gastro-Automy. In the Jhelum Hospital a strange doctor was called in and he and Dr. Simpson performed the operation. They had some faint hope of her recovery but she was called Home on January 26th, and buried in the Jhelum cemetery. Telegrams were sent to all the missionaries, reading as follows: "Miss Minger in His presence services at five Tuesday. Signed, Simpson." Of course, you will know these were sent by Dr. Simpson. Dear Miss Minger has thus attained her heart's desire to end her days and lay her body in India where she quietly sleeps until

the trumpet shall sound which shall call her to arise and meet her Lord. How many of India's daughters with whom she labored will hear that glad summons and stand with her before the throne. Whom can we find to fill the vacant place?

A very sad and interesting letter was received from Dr. Winifred Heston. You will remember that this page notified you several months ago that the doctor had decided that she must come home permanently. She says: "It does not seem possible that India must be given up forever, for my thoughts and plans from childhood have centered round and in this country. I cannot tell you what the mission and the U. P. Church have come to mean to me during the last four years, nor how much I regret severing my connection with them. I plan to sail March 7th from Calcutta with the Scotts, Dr. Holiday, Miss Hill, and Miss Martin." The ways of the Master are mysterious, and yet we know He makes no mistakes. We need doctors so badly and have not one in view to fill this vacancy. We regret that Dr. Heston's health prohibits her longer stay. Pray that He will choose someone to go out to India as a medical missionary. As this party is coming home by way of the Pacific, some of them may be at the General Convention in Spokane, where we hope many of you will have the pleasure and joy of seeing them. The only annual report from India up to date is one written by Dr. Maria White of the Memorial Hospital, at Sialkot. Neither have the estimates reached us. There must be some good reason for this delay.

EGYPT.

Miss Roe Williams arrived, after a very pleasant voyage, in New York and came directly to Pittsburgh where she was sent out for examination and observation to Columbia Hospital. After a sojourn there for three or four days, our doctors thought that the climate of California would be much better for sciatica than the climate of Pittsburgh and that rest among her family would be much better for her nervous condition than among strangers. The Father planned that Miss Emma Dean Anderson, our veteran India missionary, and her sister were going direct to Los Angeles, so hurried preparations were made and ticket secured to send Miss Williams with them. She is therefore safe in the bosom of her family in sunny California and we trust a rapid recovery for her. Letters from Dr. Finley of Assuit Hospital and Miss Rena Hogg have been received since Miss Williams' arrival, setting forth at length the reasons for her return to America.

The only annual report received from Egypt up to this date (March 20) is one from the Girls' School at Alexandria by Miss Laura Walker. How much we have to be thankful for that in spite of these troublesome times the work in the Mission seems progressing so peacefully and well. It really seems as if this year in the Alexandria School is better than the previous year in spite of war's alarms. He keepeth them in perfect peace who trust in Him. No word has reached us of the beginning of work on Tanta Hospital which was discontinued on account of war some time ago. Three of our young women from Egypt have returned on account of health since last August.

Pray that the Master will send others to fill the vacancies. Miss Lois McCracken has formally resigned as missionary on account of her nervous condition and thinks she will test the matter of her physical ability by applying as a short term teacher. If at the end of three years' service she finds herself able to stand the strain she will then ask for reappointment as missionary. The Board accepted the resignation, thinking her plan was wise. We pray that God's blessing may accompany her in all her ways and direct all her paths. Miss Dickie still continues to improve, and is her bright, cheerful self once more.

SUDAN.

Estimates for work in the Sudan reached us (March 20), but no annual reports. Increases are asked for, but cannot be considered until the annual reports give us the necessary information. Miss Dight had not yet arrived

and the India missionaries were eagerly looking for her. Miss McIntyre in her home, at Lenox, Iowa, writes that she is continuing to improve.

Pray that the Lord will call out those whom He wishes to send as His representatives to those three fields and that He will at the same time put it into the hearts of His people to assume the necessary support of those who go. Pray that a rich blessing may descend upon all in attendance at the Spokane Convention, that the plans and preparations for the traveling of the delegates may be prospered, that the home ones left behind may be cared for in their absence and that all may reach the place of meeting in peace and safety and there have closer communion with the Triune God than at any previous Convention.

FREEDMEN'S DEPARTMENT.

Mrs. Samuel Yourd, Freedmen Secretary, 625 Highland Avenue, Carnegie, Pa.

We acknowledge the gift of $50 from the estate of Miss E. D. Brown for a bed in Jubilee Hospital.

Special services in our missions have borne fruit, and many have confessed Christ. Norfolk and Henderson report a large gain in membership, as well as conversions which will be certified to other denominations. Henderson congregation has recently dedicated a nice, new church, which cost eight thousand dollars.

Mrs. C. H. Johnson of Miller's Ferry, will represent our Freedmen's work at Spokane. Some of our societies in the Northwest may wish to hear Mrs. Johnson in their churches after the Convention. You will not be sorry if you take the opportunity which may not come to you again.

One of our elders in Prairie, Ala., is now the proud possessor of a little farm of his own in the Prairie district. We welcome a good neighbor.

The new dormitory at Prairie will soon be ready and will need some new furnishings, as it is larger than the old one. We have a sitting room for the girls down stairs, and a nice rug and some chairs and hanging lamp and a table will be appreciated. Just as soon as you can after this year's work is closed up, get right to work on furnishing this dormitory. It is just ready for you, so no time need be lost this early summer. Last year the Juniors at Prairie earned money by doing "jobs" to make their youngest member a Junior Life Member. We are looking for another life member this year from this band; for all the windows and floors will be to wash in that new building, and a lot of odds and ends to pick up, but who will pay for it all? Come now, societies, which of you will promise a life membership fee to Prairie Juniors if they do this work?

Provoke ye one another to good works, we read—shall we do it? The strong ought to bear the burdens of the weak. Pray much just now for the Negro American. Pray for him as he goes forth again to till the soil with his last year's crop unsold. Pray for the leaders and teachers of this people. Pray for Mrs. Johnson as she comes to the Convention with her message and plea for her people. Pray without ceasing. Pay in keeping. God's plan is to help people answer their own prayers, which gives us the same old motto for 1915—PRAY, PLAN, PAY.

LITERATURE DEPARTMENT.

In charge of Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication Building, 209 Anderson Street, Pittsburgh, Pa.

A MASTER BUILDER ON THE NILE.

"This is one of the best missionary books I have ever read. It is the story of the life of one of the founders of our Egyptian mission, written by his daughter. The 'Master Builder' is Dr. John Hogg, and the daughter is Miss Rena L. Hogg, now in Assiut, Egypt. Anyone would read this book with genuine pleasure and profit, because it is the story of the life of a good and great man, written in a most pleasing literary style, and is crowded with the choicest humor and the deepest pathos; but no United Presbyterian can afford to miss it.

"It appeals to young people because of the stories of thrilling adventure, and because of its unparalleled love story, which is all the more wonderful because it is true. It appeals to men and women because it is the record of achievement through almost superhuman effort, and is a presentation of opportunity which is a challenge to our best effort and most earnest prayer. Every United Presbyterian woman should read it."

Send orders to the Literature Department and they will be filled as soon as received. Price, $1.50, postpaid.

The Literature Department is organized to provide literature for the women of the church that they may be informed on all lines of missionary activities. The literature is here; but it will do the women of the church no good unless it reaches their hands. May we not urge the Literature Secretaries of the Societies to study the catalogue and the literature page in each magazine, find out about our literature, and see that it reaches all the members of the societies.

An explanation is due our readers because of the difference in prices listed in the catalogue and in the Magazine of a few of our leaflets. Owing to conditions caused by the war, printing costs the Department from 50 to 75 per cent. more than formerly, and in order to cover this advance in cost, the price of the leaflets that have been reprinted has necessarily been advanced. The Literature Department is not trying to "make money," but it is always its purpose to make the price of its literature as low as is consistent with the cost to us.

Special leaflets for the study of the fifth chapter of the text-book, "How Chinese Children Learn to Worship Idols;" 2 cents each. "How a Bamboo Helped to Overthrow Idol Worship;" 2 cents each. "I Come to Stay" (a poem) 2 cents each. These three with "How to Use;" 15 cents.

Additional leaflets: "Her Son;" 3 cents. "Our Indian Sister;" 2 cents. "What Christ Said" (a poem); 1 cent. These three with the 15-cent offer; 20 cents.

The Mormon question is demanding the attention of the church at the present time. Every woman should be familiar with the information contained in the following leaflets: "Mormonism and the Mormons;" 5 cents. "Condition of Mormon Children in the United States;" 2 cents. "From Within One Heart;" 2 cents. "Womanhood and Polygamy;" 1 cent. "A Story of Utah;" 1 cent. "Tragedies of Mormon Life;" 1 cent. "The Indictment Against Mormonism;" 1 cent. "Tourists in Utah;" 1 cent. This set of Mormon leaflets for 10 cents.

This set of new leaflets and reprints for 10 cents: "In and Around Cairo With the Bible Woman;" 2 cents. "The Sorrow of Egypt;" 3 cents. "Thoughts and Steps;" 2 cents. "Child Life in India;" 2 cents. "Little Girl Life in India;" 2 cents. "Little Girl Life in Egypt;" 2 cents.

Send in your order for the "W. G. M. S." pin now and thus insure having it for the Spokane Convention. Price, 35 cents; postpaid.

We still have on hand some copies of the "Cook Book," compiled by Mrs. J. C. Alter, our Field Secretary, from recipes gathered together in her travels. Price, postpaid, $1.00. The net proceeds from the sale of these books are to be used in the work at Frenchburg.

OUR INDIAN DEPARTMENT.

Mrs. Ada K. Wilson, Secretary, 1112 South Ave., Wilkinsburg, Pa.

"It is not by might nor by power, but by My Spirit saith the Lord," is the lesson being learned by our missionaries, in the face of discouragements in their work among a not "over responsive" people.

For many years the Government has been at work to fill the Indian's soul with an ambition to lean upon himself, and be able to take care of himself, his family and his property. Only a small percentage of their number has learned the lesson. They can not easily adopt new ways, new customs or new religions, but this does not make our responsibility less binding, being assured that in "due season we shall reap, if we faint not."

A prayer circle, which meets at the homes, has been started at Warm Springs, and is meeting with much favor. Mrs. Jackson writes that almost every woman she visits is piecing quilts and begs for "pieces." Will not the nearby societies and friends take notice and send suitable "scraps." It is one way to help them help themselves and seems better than providing things already made. Mrs. Jackson reports the receipt of a letter from a C. E. Society stating she had been chosen the missionary for the month of February for special prayer, which was much appreciated. This idea is a good one, and much good would be done if other societies would adopt the plan of praying for one special missionary each month.

The people at Simnasho as a rule are very poor and there has been much sickness this winter. Mr. Matthews describes one case as follows: "We called on the widow of Wahlapawasha; found the poor, old soul in bad shape; no food and no wood. On our trips we take a box of provisions for use in needy cases and in cases of sickness and so had provision for her. I have understood since that the Government Superintendent has looked after and provided wood for her."

The Board makes an annual allowance for medicine for sick and poor of the reservations. Would it not be a beautiful thing for societies to make a pledge toward this fund?

Miss Haft writes that in the midst of a severe snow storm at Tama, she was sent for to go to the home where a child was dying of spinal fever. After a drive of four miles she found the parents had sent for the "Medicine woman" too, and as she had charge of the case and the child was dying, she did not interfere with the treatment and merely watched and helped. Instead of allowing the little life to pass away peacefully, they protracted the death scene by the "Medicine woman's" methods: filling the mouth with medicine and squirting it on the top of the head, then on the neck, then on the palms of the hands, next the stomach and last of all the soles of the feet. By this means the child lived and struggled about eighteen hours longer. As a special favor Miss Haft was asked to make its burial dress.

The work among these poor, heathen people is one of the two departments of our work which depends entirely for support on the women of the denomination. Dare we shirk?

FIELD SECRETARY NOTES.

By Mrs. J. C. Alter, Field Secretary, 48 Berkeley Way, Santa Cruz, Cal.

SOME DELEGATES' QUESTIONS ANSWERED.

You are planning to attend the *big May meeting* for the first time, maybe, and the sole representative of your Presbytery. Glad you wrote "Report" with a capital; while there will be some demands upon you as a member of Convention and guest in the home to which you have been assigned, your chief business will be to gather and transmit information, both in the letter and spirit, for the benefit of the societies entrusting this work to your hands. Pray definitely, daily for strength and wisdom equal to the task.

You will probably arrive in Spokane on the morning of the 14th. No, you will not have to wait all day at the church, provision will be made for rest and refreshment before the opening session that evening, a wise forethought this, of the Spokane Committee, which will remove one serious handicap to a successful Convention, since a tired body at the beginning means a dull, unresponsive brain, and there will be little opportunity for rest after the Convention opens.

Certainly if the journey is long and you are counting expenses closely, purchase a mixed ticket and take a tourist car west of Chicago. Many nice people travel that way. You can then provide your own lunch, and avoid, to some extent, dining car demands on pocket and stomach. Soup or hot drinks can be secured through your porter's help if you provide a small covered vessel for this purpose. Be ready for a brisk turn outside, whenever possible, as the train halts for a few minutes; a radical change of climate for some of you will require extreme caution regarding the laws of health if you would keep in good condition all through the Convention.

What on earth would you do with a trunk? This is no fancy dress parade. A suit case will hold all you will need, don't make the usual blunder of taking more than you need. A fresh jacket-suit with several shirt-waists, and provision against rain (our Committee is noncommittal on that point). Have your toilet things in a convenient case that will hold kimona, cap and slippers if necessary. Show your Christian spirit by wiping out the lavatory when you are through in the dressing room, and—oh yes, get through—no place shows up human nature as the cubby-hole at the women's end of a sleeper.

Now, regarding your reports; don't waste time on preliminaries, the journey may be a continuous delight from start to finish, I hope it will. The church decorations will doubtless appeal to your artistic eye; these things are contributing factors, but they are not the main issue. Get down to facts, figures, a concise, comprehensive, clear-cut message, for your time at Presbyterial is limited or should be. Get the spirit of this splendid meeting until it tingles in heart and voice, even months after this event has become a matter of history. Do not try to note all the routine proceedings, the papers will do that. Sometimes an unexpected ruling is lost while the delegate is vainly trying to recall the number of psalm sung at devotions. Get a general grasp of the president's message that you may emphasize certain points best suited to Presbyterial needs. How much space shall you give to the Thank-Offering? You had better wait until Mrs. Porter turns the golden key and we get a glimpse of the love-offerings of our women. You cannot bind the sweet influence of the Thank-Offering into any measurable space for it has its source in the heart of the Christ Who so loved that He gave. It will simply radiate from every page of your report.

When the quiet hour is called, close your note book. Here is the "Upper Room" of the Convention, with the world shut out, and our blessed Lord in the midst to make us glad with His presence, to hush our troubled, hurried spirits with His salutation of peace, and He will be waiting to impart His Holy Spirit, just in the degree that we are able to receive it. Let not our own self-sufficiency crowd Him out. If I can help you in any way at Spokane, remember, I am,

Yours for service,

JEANNETTE C. ALTER.

☛Delegates and Visitors Going to the Spokane Convention Read the Following Carefully.☚

The Official Transportation Arrangements for the Accommodation of the Delegation Enroute to the Annual Convention of the W. G. M. S., to be Held in Spokane Next May, are as Follows:

Lv. Pittsburgh (Penna. Sta.), Ft. Wayne Route, Tuesday, May 11, 9:15 a. m., Eastern Time.
Ar. Chicago (Union Sta.), Ft. Wayne Route, Tuesday, May 11, 8:25 p. m., Central Time.
Lv. Chicago (Union Sta.), C. M. & St. P. Ry., Tuesday, May 11, 10:15 p. m., Central Time.
Ar. Spokane, C. M. & St. P. Ry., Friday, May 14, 8:00 a. m., Pacific Time.

Parlor car seat rate Pittsburgh to Chicago, $2.00. Standard sleeper, lower berth Chicago to Spokane, $11.00. Tourist, $5.75.

The cost of a round trip railroad ticket Pittsburgh to Spokane (or to Seattle, or to Portland) and return will be $81.25. Correspondingly reduced rates will apply from other points, both east and west of Pittsburgh. It is suggested that delegates arrange to purchase their railroad tickets from the nearest available agency of the Pennsylvania System, so far as the territory east of Chicago is concerned. Pullman reservations, and arrangements for the purchase of tickets in the Pittsburgh district, may be made by addressing F. W. Conner, D. P. A., Pennsylvania Lines, 612 Oliver Building, Pittsburgh, Pa.

Particular attention is called to the fact that a round trip railroad ticket may be purchased to any one of the principal North Pacific Coast cities at the same price as would be charged for a ticket reading only to Spokane. It is obviously desirable, therefore, that advantage be taken of this circumstance and that each delegate should arrange for her ticket accordingly.

On the return trip the ticket may be routed via any one of the various direct routes and detailed information in that regard may be obtained from any Ticket Agent. The return journey may be made through St. Louis, instead of Chicago, if desired. It is essential, however, that the return route be definitely determined upon before the round trip ticket is purchased. Time limit of tickets, three months from date of sale; stop-over privileges both going and returning. Special tourists' cars from Chicago.

Tickets may be routed on the return trip through California, via San Francisco, Los Angeles and San Diego, upon the payment at the time they are purchased, of $17.50 more than the cost indicated above for a ticket reading over direct lines to Spokane in both directions.

The Pittsburgh District Passenger Agent of the Chicago, Milwaukee & St. Paul Railroad is Mr. John R. Pott, 207 Park Building, Pittsburgh, Pa.

MRS. R. MAURICE TRIMBLE,
Railroad Secretary.

DAVENPORT HOTEL RATES.

Single room, without bath, $1.50 and up. Single room, shower bath, $2.00 and up. Single room, tub bath, $2.50 and up. Two in a room, add $1.00 to each above. Two connecting rooms with bath, accommodating two persons, $4 and up.

VICTORIA HOTEL RATES.

Single room, without bath, $1.00 and up. Single room, with bath, $1.50 and up. Double room, without bath, $1.50 and up. Double room, with bath, $2.00 and up. All outside rooms in both hotels. Davenport 8 squares from church. Victoria 9 squares from church. These hotels are representative of the best. Within five blocks of the church are hotels and restaurants where lunch is served for 25c. and dinner for 35c. In the high-priced dining rooms, meals may be ordered a la carte. Excellent tea rooms are open until late at night.

Two street car lines (non-transferable) go near the church. The church is near the center of the city, and within walking distance of business section.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS

February 2, 1915, Miss Reed led devotional exercises. After singing No. 66, read the 42nd chapter of Job. Mrs. Porter, Miss Milligan, and Miss Reed, led in prayer.

Treasurer reported receipts for the month of January, $7463.02; disbursements, $12312.99.

Parsonage Secretary reported final payment on loan of Ewing, Neb.

Junior Secretary reports one new society, Mercer Presbyterial, First U. P. Church, Sharon, Pa.; organized January 17, 1915, with 73 charter members; Mrs. W. D. Gamble, Superintendent.

Mrs. Hope has been asked to convey greetings from the Board to the Y. P. C. U. Convention in Los Angeles, July 9, 1915.

Young Women's Secretary reports three new societies: 1. First Spokane Y. W. M. S., 18 charter members, president, Miss Ada Ellis. 2. The Westminster Cottage Y. W. M. S., Olympia, Wash.; 11 charter members; president, Mrs. N. J. Aiken. 3. Mission Circle, Whitinsville, Mass.; 20 charter members; president, Miss Jennie McNeil.

Indian Secretary received report of work done by Mr. Jackson, our new missionary, at Warm Springs. Mrs. Kuckiup, president of Warm Springs M. S., will represent the Indian work at the Spokane Convention.

Freedmen's Secretary received reports from Riceville, Tenn.; Athens, and Knoxville. Miss McCahan made 100 visits and had 14 meetings during the month. Mrs. Johnson reports a balance of $133.00 from Hospital and that the January salary of Miss Moore, Assistant Superintendent of Hospital, was taken from this amount. Received reports from Arlington, Ala.; Townsville, N. C.; Bluestone, Va.; Norfolk, Va.; Cleveland and Chase City. Henderson Hospital reports a balance of $104.00 and seven patients in Hospital. Mr. Cotton reported that a new church at Henderson was dedicated last Sabbath day.

Foreign Secretary received a letter from Dr. Watson, telling us of the death of Miss Emma Minger. Dr. Watson's father sails for Egypt, February 15, 1915. Letters from T. M. Chalmers, Mrs. Dr. Finley, Mansfield, Ohio, from the pastor of the church who supported Miss Minger; Mrs. Gregg and Mrs. McStravick, Texas; Mrs. Anna Hope, Los Angeles; Miss Emma Dean Anderson. A card from Mrs. J. A. Mahaffey, Bovina Center, requesting that their $85.00 be added to the Tanta Hospital Fund. The request of the Indian Equipment Fund that one of our missionaries go with Dr. Ballentyne to work up this Fund was granted.

Mrs. Wilson and Mrs. Yourd were appointed to visit Simnasho and Warm Springs Indian Missions on their return from the Convention.

Mrs. Hill and Mrs. Wilson, delegates to the General Assembly. Mrs. Cook and Miss Clark were appointed alternates.

February 16, 1915. The devotional exercises were conducted by Mrs. Campbell. After singing No. 50 in Psalter Hymns, Mrs. Campbell read the fourth Chapter of Philippians. Miss Milligan and Mrs. Campbell led in prayer. Closed by singing No. 60. The President in her usual place presided. The Convention Program was adopted.

Secretary of Finance reports that she had received from Rev. T. L. Scott of India the balance of loan on New Wilmington home.

Parsonage Secretary reports that all the payments on Canon City parsonage have been paid.

Young Women's Secretary reports 3 new societies organized: 1. Hanover, Ill.; Helen J. Ferrier Circle; 16 charter members; President, Bessie Speer, Rock Island Presbyterial. 2. Wellsville, Ohio, Y. W. M. S.; 13 charter members; Steubenville Presbyterial. 3. Mahoning church, Lowellville, Ohio; King's Daughters; 12 charter members; President, Mrs. George Allen, Beaver Valley Presbyterial.

Statistical Secretary reports that the blanks have been sent out and that the reports are coming in nicely.

Foreign Secretary was elected to attend the Foreign Mission Conference to be held in New York City, March 25, 1915. Mrs. Porter was appointed to accompany Mrs. Campbell.

Foreign Secretary received letters from Miss Carol E. McMillan, Miss Marian A. Paden, Miss Carrie M. Buchanan. Reports that Miss Josephine L. White, Miss Laurella G. Dickson, and Mr. and Mrs. Nichol have arrived in this country. Miss Helen Martin was appointed missionary to India. A cable received on February 5 states that Miss Williams is on her way home on account of ill health.

Home Secretary received reports from Culver City, Cal.; average attendance at Sabbath School, 13; calls, 148; spent several days calling in Florence Avenue Parish. Alimo Heights, San Antonio, Texas; average attendance in Sabbath School, 30; number enrolled, 48; new members, 8; average attendance in church, 22; calls, 102. Goodyear Allotment, Akron, Ohio; average attendance in church, 45; new members, 5; average attendance in Sabbath School, 113; new scholars, 8; calls, 225. Croation, N. S., Pittsburgh, Pa.; average attendance in Sabbath School, 66; boys' meetings, 15; average attendance in sewing class, 12; girls' meetings, 30; calls, 48. Wilmerding-Rankin District; Wilmerding, average attendance in church, 53; Sabbath School, 100; Rankin, average attendance in church, 21; Sabbath School, 21; new members in Sabbath School, 20; calls, 110. Brushton Italian Mission, Pittsburgh, Pa.; average attendance in church, 60; Sabbath School, 55; calls, 93. Frenchburg; enrollment, 179.

The Field Secretary writes that the Women's Congress of Missions asks for denominational cooperation. Reports the stereopticon entirely satisfactory.

Mrs. Cook was appointed to represent the Board at the Conference of Council of Women for Home Missions in San Francisco, Cal.

Junior Secretary reported a new society organized: Chicago Presbyterial, 5th church, Ravenswood; Mrs. F. Scott McBride, Superintendent, 4512 North Lincoln St., Chicago, Ill.

Railroad Secretary reports that the Pennsylvania is the official route on way to Convention from Pittsburgh to Chicago.

March 2, 1915, 10 a. m. The Board convened in regular meeting with the President in the chair. Miss Reed conducted the devotional exercises; Mrs. Morton and Mrs. Trimble lead in prayer.

Minutes of the previous meeting read and adopted.

Treasurer reported receipts for the month of February, $10753.98; disbursements, $15,767.20. India Equipment Fund, $4,445.41. Also reported a legacy of $482.50 from the estate of the late Miss E. D. Brown distributed as follows: $50 for a bed in the Jubilee Hospital, $237.50 Girls' Boarding School, Tanta; $195 Frenchburg.

Home Secretary read a letter of thanks from Miss Irma Allen for appointment as delegate to Spokane. Letter from Dr. Weidler containing following items: Information about grade schools at Denniston; publication of essays to serve as literature from Frenchburg; option on property for new dormitory; and request for Dr. Mitchell's appointment for clinic to be opened at Frenchburg.

Young Women's Secretary reported organization of one new society—"The Gleaners." Leader, Mrs. A. T. Smith, Pasadena, Cal.; Los Angeles Presbyterial.

Statistical Secretary reported one new Women's Society—Culver City, Cal. President, Mrs. H. G. West.

Foreign Secretary reported that the entire fund of $1800 for the Mary Stevenson Memorial at Sangla Hill was completed. Reported that Miss Brotherston was in excellent health and in attendance at W. W. White Bible School.

Freedmen's Secretary reported and displayed a quilt from Junior Society at Miller's Ferry; it is to be sent to the Orphans' Home.

Junior Secretary reported that Mrs. Anna T. Hope of Los Angeles would convey greetings from the Women's Board to their Young People's Convention. Reported gift of $3.00 from missionaries' children at Sialkot for Frenchburg.

Isaiah 41:6 Fund. Mrs. Hill reported $210.30 in this account.

March 16, 1915. The regular meeting of the Board was held in the Board rooms at 10 o'clock. Mrs. Wilson led the devotions. Miss Reed and Mrs. Porter offered prayer. Minutes read and adopted.

Treasurer reported receipts from March 1 to March 15, $3734.32; disbursements, $9511.83.

Secretary of Finance gave report of committee on Isaiah 41:6 Fund which amounts to approximately $223. There had been correspondence with a number of Presbyterials west of the Mississippi with a view to aid as many weak ones as possible.

Young Women's Secretary reported four new societies: 1. Detroit Presbyterial, 1st Church, Detroit, "Shining Light Circle," Leader, Miss Clara McKibben. 2. Westmoreland Presbyterial, Trafford, Pa.; eight members; President, Mrs. C. V. Lloyd. 3. Allegheny Presbyterial, Ben Avon, Pa.; eighteen members; President, Miss Lily Glover. 4. Brookville Presbyterial, Dayton, Pa.; twenty members; President, Miss Etta Hoover.

Junior Secretary reported gift of a comfort for the Orphans' Home and some supplies for Frenchburg from the Junior Society of the Neil Avenue Church, Columbus, Ohio.

Home Secretary received reports from the following: Washington, D. C.; Alamo Heights, San Antonio, Texas; Croation, N. S., Pittsburgh, Pa.; Wilmerding-Rankin Districts, Pa.; Brushton Mission, Pittsburgh; Goodyear Allotment, Akron, Ohio; Pittsburg, Kans.; Culver City, Cal.; Frenchburg, Ky. Read letter of thanks from Frenchburg for infirmary. Letter of appreciation of the dormitory. Commencement at Frenchburg is to be held on May 18. Mrs. Cook moved that Mrs. Sands and Miss Reed represent the Board at the commencement.

In the absence of the Foreign Secretary, on account of illness, her report was given by Mrs. Hill. Letter from Miss Lois McCracken regretting her physical condition and sending her resignation. Hopes sometime to be able to resume work. Mrs. Wilson moved that resignation be accepted with regrets.

A bequest of $324.77 by will of Daniel McVean, and one of $193.75 by will of Janet McVean was reported.

Literature Secretary was authorized to print "A Prayer Cycle" for which there had been many requests.

MRS. R. MAURICE TRIMBLE,
Secretary pro tem.

STUDY FOR THE MONTH.

MAY—THE CHILD AT WORSHIP.

"Suffer the little children to come unto me."

Roll Call—Scripture verse giving the Christian idea of worship.

Scripture lesson, Mark 10:13-16.

A CHILDREN'S PROGRAM.

Let Juniors, dressed in costumes make pleas for gospel teaching for the children of India, Egypt, The Sudan, China, Japan, South America, or, any other presentation of the needs of the children of non-Christian lands.

OR

1. Children at worship in China and Japan.

2. Debate: Resolved, That Mohammedanism is more detrimental to the proper development of child life than Hinduism.

3. Methods of Winning the World Children.

"IN RED MAN'S LAND."

The Red Man as Teacher and Learner.

1. What may we learn from the Aboriginal Americans?

2. Some of the secular lessons needed by the Red Man.

3. The Vices of the Indian.

4. Spiritual teaching his deepest need.

5. Evil Caucasian example and influence.

6. The menace of Romanist effort.

7. The Indian as workman, musician, author, citizen. How does he appear in a Caucasian environment?

If one committee more than another is "magnifying its office" it is the Committee on Entertainment. The plans of this committee remind us of a successful program maker in the West, who dots his convention programs with "Surprise," "A Bigger Surprise," "A Double Surprise." He always carries out a program, and his surprises find his audience sitting erect, fully expecting something worth while, and it gets it.

The Entertainment Committee is busy securing lodging and breakfast for the Convention delegates. One hostess is ready for seven, provided her guests, two of them, will enjoy her spacious sleeping porch. Queries are coming in as to whether some of our guests may not enjoy tenting for a few nights.

Plans are being darkly hinted at concerning ways of seeing our city, and the only set-back our committee has received, is the program packed from 8:45 to 5:10, leaving little daylight for recreation.

Meals near the church will be provided for 35 cents or less.

The official train will arrive at the Union Station at 8 a. m. The Entertainment Committee is providing for a restful day for the Eastern travellers, so that the first program will find them refreshed for the four days' work. The evening train over the Chicago, Milwaukee R. R., does not arrive until 10 p. m., so that guests can not attend the evening meeting unless they come on the morning train.

There will be plenty of time on Tuesday after the Convention closes for packing, if any of our friends must go on at once. We hope as many as possible may remain for a few days to see our city, and rest after the strenuous days that must be put in.

Bring plenty of warm clothing, since there are mountains to cross, and variations in temperature to encounter ere travellers reach the Sound. It is easy to lay aside superfluous clothing. Come prepared to enjoy the hospitality of the warm-hearted body of women who are in our four Spokane congregations.

HOME MISSIONARIES

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Rev. H. T. Jackson, Warm Springs, Ore.
Rev. W. A. Matthews, Simnasho, Oregon.
Rev. D. A. Cooper, Tama, Iowa.
Miss Ora E. Haft, Tama, Iowa.

Send donations of clothing or fruit to Warm Springs, Oregon. Post office address, Warm Springs, Ore.; Freight, Mecca, Ore., Oregon Trunk R. R.; Express, Mecca, Ore., Oregon Northern or Great Northern Express Co.

CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.
Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburg, Pa.
Miss Mary A. Workman, Akron, Ohio.
Mrs. Mae Daugherty, Pittsburg, Kans.
Miss Edith Warnock, San Antonio, Texas.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.
Mrs. A. W. Coates, Washington, D. C.
Miss Clenore Ribet, (Italian), Pittsburgh, Pa.
Miss Anna DeSantis, (Italian), McKeesport, Pa.
Miss Irma G. Allen, Culver City, Cal.

MOUNTAINEER.

Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weidler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Mrs. T. E. Crooks, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.

*Bristol, Tenn.—Rev. F. W. Woodfin.

Cleveland, Tenn.—Rev. J. L. Cary.

Riceville, Tenn.—Prof. W. P. Ware.

*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.

Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.

Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.

Miller's Ferry, Ala.—Rev. C. H. Johnson, Camden, Ala. Mark "For Miller's Ferry."

Prairie, Ala.—Prof. Thos. M. Elliott, Post-office address, Prairie, Ala.; shipping point, Catherine, Ala.

*Arlington, Ala.—Rev. John T. Arter, Post-office address, Annie Manie; shipping point, Arlington, Ala.

*Chase City, Va.—Rev. F. W. Wilson.

Bluestone, Va.—Prof. R. P. Williams, Post-office address, Jeffress, Va., R. F. D. 1; shipping point, Chase City, Va.

Norfolk, Va.—Rev. Wm. McKirahan.

Henderson, Vance County, N. C.—Rev. John A. Cotton.

Townsville, N. C.—Prof. W. E. Williams

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Roma Beatty, Appointed 1909 .....Sialkot City
Miss Minnie E. Beatty, Appointed 1912 ....Sialkot City
Miss Lois Buchanan, Appointed 1910 .....Gujranwala
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss A. Laura Cleland, Appointed 1903 .....Sargodha
Miss Margaret Fehlman, Appointed 1913 ...Gurdaspur
Miss Bessie Fleming, Appointed 1913 .....Sangla Hill
Miss E. M. Gordon, Appointed 1893 .....Jhelum
Miss A. M. Hamilton, Appointed 1902 .....Rawalpindi
Miss L. B. Hamilton, Appointed 1908 .....Zafarwal
Miss Nancy Hadley, Appointed 1904 .....Zarfarwal
Miss Winifred Heston, M. D., Appointed 1910 .Sargodha
Miss Kate A. Hill, Appointed 1896 .....Sangla Hill
Miss Jeanette Hopkins, Appointed 1912 Khangah Dogran
Miss Flora Jameson, Appointed 1903 .....Sangla Hill
Miss Mary Kyle, Appointed 1904 .....Pasrur
Miss Olive Laing, Appointed 1912 .....Gurdaspur
Miss Mary A. Lawrance, Appointed 1893 ...Rawalpindi
Miss M. E. Lawrance, Appointed 1909 .....Pasrur
Miss Mary E. Logan, Appointed 1891 .....Jhelum
Miss Elizabeth McCahon, Appointed 1875 ..Sialkot City
Miss E. W. Maconachie, Appointed 1909 ....Pathankot
Miss L. A. McConnell, Appointed 1902 .....Lyallpur
Miss R. A. McCullough, Appointed 1879 ...Gujranwala
Miss Mary R. Martin, Appointed 1890 .....Sialkot City
Miss E. J. Martin, Appointed 1896 .....Pasrur
Miss Fanny C. Martin, Appointed 1895 ....Rawalpindi
Miss Henrietta Moore, Appointed 1898 ....Sialkot City
Miss Jean Morrison, Appointed 1895 .....——
Miss J. P. Simpson, M. D., Appointed 1902 ....Jhelum
Miss Nannie J. Spencer, Appointed 1894 .....Lyallpur
Miss Ruth Warnock, Appointed 1913 .....Sialkot City
Miss Marie White, M. D., Appointed 1886 ..Sialkot City
Miss Dora Whitely, Appointed 1911 .....Zafarwal
Miss Cynthia E. Wilson, Appointed 1875 ....Madhopur
Miss Rosa T. Wilson, Appointed 1886 .....Madhopur
Miss M. M. Wilson, Appointed 1904 .....Gujranwala
Miss Ethel Wilson, Appointed 1913 .....Sialkot City

HOME ON FURLOUGH FROM INDIA.

Miss Emma Dean Anderson, Appointed 1881, Point Marion, Pa.
Miss E. G. Gordon, (Missionary Emeritus), Appointed 1854, Pattersonville, N. Y.
Miss Hazel Bennett, Appointed 1909, New Wilmington, Pa.
Miss Laurella Dickson, Appointed 1897, Tarkio, Mo.
Miss Lena Brotherston, Appointed 1906, Gilbertsville, Mass.
Miss Henrietta Cowden, Appointed 1905, Quaker City, Ohio.
Mrs Alice McClure, Appointed 1897, New Wilmington, Pa.
Miss J. E. Martin, Appointed 1906 ....Pittsburg, Kans.
Miss Josephine White, Appointed 1884, New Castle, Pa.

EGYPT.

Miss A. B. Atchison, Appointed 1904 .....Cairo
Miss Mary E. Baird, Appointed 1913 .....Tanta
Miss E. M. Barnes, Appointed 1911 .....Cairo
Miss Carrie Buchanan, Appointed 1893 .....——
Miss Leota Cabeen, Appointed 1909 .....Alexandria
Miss Anna B. Criswell, Appointed 1904 .....Assiut
Miss Ella Downie, Appointed 1913 .....Luxor
Miss Ruth Margaret Eddy, Appointed 1914 .....——
Miss Helen J. Ferrier, Appointed 1900 .....Luxor
Miss Minnehaha Finney, Appointed 1894 .....Tanta
Miss Elsie French, Appointed 1909 .....Zagazig
Miss Davida M. Finney, Appointed 1914 .....——
Miss Rena Hogg, Appointed 1896 .....Assiut
Miss Alfaretta Hammond, Appointed 1904 ...Beni Suef
Miss May Holland, Appointed 1913 .....Tanta
Miss Isabel Hosack, Appointed 1912 ....Tanta Hospital
Miss Roxie Martin, Appointed 1901 .....Cairo
Miss Olive T. Mason, Appointed 1912 .....Alexandria
Miss Anna McConnaughy, Appointed 1903 .....Cairo
Miss Eula McClenahan, Appointed 1908 ....Alexandria
Miss Carol McMillan, Appointed 1906 .....Tanta
Miss Marion Paden, Appointed 1902 .....Beni Suef
Miss Mary M. Pattison, Appointed 1912 .....Cairo
Miss Nellie C. Smith, Appointed 1911 .....Tanta
Miss Margaret Smith, Appointed 1872 .....Cairo
Miss A. Y. Thompson, Appointed 1871 .....Cairo
Miss Sadie Thompson, Appointed 1913 .....Assiut
Miss Ida B. Whiteside, Appointed 1913 .....Luxor
Miss Roe Williams, Appointed 1911 .....Assiut
Miss Ruth A. Work, Appointed 1904 .....Assiut
Miss Laura Walker, Appointed 1904 .....Alexandria

HOME ON FURLOUGH FROM EGYPT.

Dr. Anna Watson, New Athens, Ohio.
Miss Lois McCracken, Appointed 1912, Pittsburgh, Pa.
Miss Margaret Bell, Appointed 1901.
Miss Mabel B. Dickey, Appointed 1912.

SUDAN.

Miss Fannie G. Bradford, Appointed 1907, Khartum North.
Miss Elsie E. Grove, Appointed 1912 ...Khartum North.
Miss Sarah Isabella Dight, Appointed 1914 .....——

HOME ON FURLOUGH:

Miss Aulora McIntyre, Appointed 1911, Lenox, Iowa.

Address All Letters Care American Mission.

FIRST UNITED PRESBYTERIAN CHURCH, SPOKANE, WASHINGTON, WHERE THE THIRTY-SECOND ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY WILL BE HELD, MAY 14-18, 1915.

REV. H. T. GIVEN, Pastor.

Convention President,
MRS. I. C. RANKIN,
Canon City, Colo.

First Vice President,
MRS. L. R. FREE,
Philadelphia, Pa.

Second Vice President,
MRS. J. C. PINKERTON,
Los Angeles, Cal.

LOCAL EXECUTIVE COMMITTEE:
MRS. G. G. WILSON, MRS. F. W. ANDERSON, MRS. J. A. MURRAY,
MRS. R. G. LAFFERTY, all of Spokane, Wash.